CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JULY 23, 1836. NO. 780.---VOL. XV.—NO. 30.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 19.

FOREIGN ASSOCIATIONS.

3. *The St. Leopold Foundation.*—This society was formed in Vienna on occasion of the exertions of Frederick Reze, a European by birth, a Jesuit by profession, an active Catholic missionary in the United States, and Vicar General of the Cincinnati bishopric till his appointment of bishop of Detroit in 1833. In 1828 he was sent to Europe for ecclesiastical purposes, and while in Vienna, contributed to the formation of this society which went into opperation on the 13th of May, 1829. It was approved of by the Pope on the 30th of January 1829, with certain privileges and indulgences, and sanctioned and recommended by Francis I. Emperor of Austria on the 20th of April, and certain rules which we shall copy below were adopted on the 12th of May of the same year.

This society is called the *St. Leopold Foundation*, from Leopoldina, Empress of Brazil, born Arch-duchess of Austria, in commemoration of whose death, which happened on the 11th of December, that day is appointed for the feast of St. Leopoldina.

The object of this society is to aid foreign missions, particularly in the United States. It is countenanced by the Emperor of Austria who is its patron, annd Prince Metternich and other dignitaries of the Empire are the directors of its operations. Its meetings are held in Vienna which is the central point of its measures, and where are accumulated the contributions for its operations. 'His Royal Highness Ferdinand V, King of Hungary and Crown Prince of the other hereditary states, has been most graciously pleased, prompted by a piety worthy the exalted title of an apostolic king, to accept the office of Protector of the Leopold foundation.'

This society has branches spreading throughout the Austrian Empire and beyond its limits. It is furnished with large funds derived from numerous sources, and which are adequate to carry on extensive and expensive operations.

The servants of this society are the Jesuits, 'the Pope's body guard,' so called from their unqualified submission to the Sovereign Pontiff; of whom it has been said that 'they are all educated men, prepared and sworn to start at any moment, in any direction, and for any service, commanded by the General of their order; bound to no family, community or country, by the ordinary ties which bind men; and sold for life to the cause of the Roman Pontiff.'

This society was ostensibly established for the purpose of 'promoting the greater activity of Catholic missions in America;' but, in reality, it would seem, that so powerful an organization with the Emperor at the head, and the great men enlisted in the cause under so despotic a country as Austria, must have some *political* object with a view to arrest the progress of liberal principles of government, and to perpetuate legitimacy by extending in the West, the sway of the Papal power which has been waning of late in Europe.

It would seem that the principle of this association is founded on the doctrines of *legitimacy*, that the Catholic religion is the best religion, and that monarchy is the best form of government; that these two united mutually help each other, and, where this union exists in the strongest manner, there the people are the happiest that it is possible for human nature. But from the United States, of North America influences continually proceed, by example, by communication and by a sort of contagion,—most dangerous to sound principles of legitimacy; and, therefore, the United States, of all places on earth, is the place where the corruption should be arrested, and the reformation should commence, and where the growing and ambitious activity of this political giant should be seasonably directed aright.

The Council of 1833 acknowledges the aid which has been received from abroad in supplying the Catholic churches with priests in this country. In their Pastoral letter they say, 'we cannot be, always, we should not be, when we can avoid it, dependent upon other nations for our ministry.—We desire to see your children prepared to occupy our places. We call upon you to aid us in this effort. Some foreign churches whose people have emigrated hither, have liberally assisted us to supply their brethren with the opportunities of religion: they deserve our gratitude and our prayers. *France* and *Austria* have the *strongest* claims upon us in this respect. When they have been so *zealous*, you should stimulate their holy ardor. Aid us in your respective diocesses to raise up and perpetrate [perpetuate] an efficient body of clergy sufficient for the wants of our churches.' (*Laity's Directory for* 1834. *p.* 121).

Dr England of Charleston, in an address to the people of his Diocess, soon after his return from Europe, early in 1835, says, 'during my absence I have not been negligent of the concerns of this Diocess. I have endeavored to interest in its behalf, *several eminent and dignified personages whom I had the good fortune to meet; and have continued to impress with a conviction of the propriety of continuing their generous aid, the administration of those societies from which it has previously received valuable succor. In Paris and at Lyons, I have conversed with those excellent men who manage the affairs of the Association for propagating the Faith. This year their grant to this Diocess has been larger than usual. I have also had an opportunity of communication with some of the Council which administers the Austrian Association; they continue to feel an interest in our concerns.* The *Propaganda* in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure; as has the holy father himself, in the kindest manner, from the scanty stock which constitutes his private allowance; but which he economizes to the utmost for the purpose of being able to devote the savings to works of piety, of charity, and of literature.'

'The prelates of the Church of Ireland, are ready, as far as our hierarchy shall require their co-operation, to give to them their best exertions in selecting and forwarding from amongst the numerous aspirants to the sacred ministry that are found in the *island of saints*, (Ireland), a sufficient number of those properly qualified to supply our deficiencies. I have had very many applications, and accepted a few, who, I trust, have been judiciously settled,' (*Foreign Conspiracy*, p 196, 7).

In this extract Bishop England acknowledges that assistance has been received in our country from the three above associations which are located at Rome, Paris and Vienna, that solicitations are still continued from these and other sources, and that some assistance has also been furnished by the prelates of Ireland, his native country.

FOR THE REGISTER AND OBSERVER.

A THOUGHT WHILE ON THE ALPS.

(A page from an unpublished Journal.)

I have ascended the highest peak on our route. I am now truly on Alpine heights—the home of the eagle and the storm! He who climbs here and feels not his own nothingness wants the common sensibilities of humanity. I look abroad upon these works of the mighty Maker, and how instantly rushes through the mind that beautiful strain of the Prophet, 'To whom will ye liken God? Behold he weigheth the mountains in scales and the hills in a balance!' How great must He be who holdeth all *these*, as it were nothing, in his hand! Here is a felt presence of God! Emotions the most rapid and vast swell up through the heart. Yet I do not speak. Words how weak! Silence—deep, musing silence—is the tribute extorted here. At this moment I stretch my eye over thirty or forty miles; and see peak rising beyond peak, snow-clad and mingling with the sky. Could the waves of the stormy sea be frozen in their wildest commotion, they would not present a rougher surface. My thoughts now wander back to the hour when chaotic darkness covered the mingled materials of our fair earth; and I seem to be present at the moment when the spirit of God moved over the face of the waters. Then motion began. The billows heaved. The separation of elements commenced. The winds rose; and amid this universal commotion there were times when the roundness of the globe was lost; when rocks gathered with rocks and melted into each other, to be separate no more. Methinks at the moment, when some of these cohesive masses were lifted to heaven from out the chaotic ocean, the [illegible] Word went forth. At that fit moment the Almighty commanded and 'they stood fast forever.' And here truly they do stand fast, as at the beginning. I see them as creation's dawn beheld them. At this moment they speak to me, with a thousand voices, of the hand that lifted them beyond man's reach. Here they are, fresh as at creation, the everlasting monuments of God's creative power. The rains may deluge their sides; the unmelted snows of centuries may gather on their tops; the storms of the upper air may sweep around their peaks and the strongest lightnings may shoot into their shattered seams; nay more, the heaving earthquake may cause them to tremble as a fearful man, yet they will stand the high and safe and sacred pledge to mortals, that the foundations of the earth rest on a well-secured and permanent support.

'Happy is he who knows not solitude!
The hour when to the world he seems alone
Is spent with God!—all cares, all passions lost
In most sublime abstraction. Then his soul,
Too joyous to be bound to earth, upsoars
And wings its glorious passage to an orb
Beyond philosophy's proud ken,—the throne
When the Divinity sits clad in light,
And gives his spirit welcome! he forgets
That he is wrapt in mortal clay—becomes
A presence all etherial, lifts his eye
Undazzled towards the smiles of heavenly love,
And takes his seat with angels.—
O the ineffable beautitude,
Could it but last!—But no! too soon opprest
With the vast blessedness, and dragged, alas!
By mortal weakness from its height of joy,
The soul sinks down to this substantial world,
And is a clod again!' C. B.

WAR.

The deep delusion which prevails on this subject.

[Extracted from the American Advocate of Peace.]

The public mind seems in nothing to be led on more passively, without rational conviction, and without inquiry, than on the subject of war. For ages a deep delusion has rested on the nations, and led millions to the field of battle, unconscious of the cause, and regardless of the reasons of the war, like beasts to the slaughter. The ranks are filled by a thousand expedients. The bounty and pay, the hope of plunder, the freedom from moral restraint, change, excitement, fame, discontent, caprice, conscription, intoxication, all are used to allure or compel the man to become a soldier; and when once enrolled, the force of martial discipline controls and directs him, as passive to all the purposes of rational self-government as the musket he carries. He is henceforth a simple instrument in the hand of another, to be used in the most effective way for human destruction. An hundred thousand men on a side are thus arrayed against each other; all made in the image of God, responsible to him for every act, at the price of eternal retributions, giving up their reason, and conscience, and submitting to be used by one ambitious or angry man, according to his own unquestioned order, and in blind compliance therewith turning all their force upon each other, to wound, and maim, and kill, in the greatest possible degree, till, in a few hours, half of them have fallen on the field, and their souls by thousands, in all their uncancelled guilt, have gone to the judgment. Where is there delusion so deep and dreadful as this, except it be that which permits the world and the church to look on and see the destruction of their brethren, with no inquiry into its necessity, no examination of its cause, no efforts to avert its certain and frequent recurrence? Here is one of the most astonishing instances to how dreadful an evil the human mind can be exposed, and yet from the force of long continued and deep seated delusion, slumber in guilty neglect and indifference.

A thousand things conspire to perpetuate this delusion. War appeals to all the bad passions of human nature, and also administers to the gratification of what is styled the nobler qualities of man. There is not only revenge and rapine and licentiousness for the depraved, but splendor, and distinction, and power for the ambitious. Deeds of heroic courage and intrepid valor, and sometimes even of generous sacrifice and patriotic endurance spread a magic charm around this work of butchery, dazzling and deluding the mind, while poetry and its kindred arts lend their aid to heighten the effect. The opinion so generally imbibed, that this whole subject is beyond the reach of common hands, and in the keeping of legislators and national cabinets, as if they were sacred retreats from the influence of public sentiment, and the intrusion of injunctions of divine authority, with the power of precedent and habit, serve to bind this curse upon the world as with 'bands of iron and brass.' Those who 'will not touch it with one of their fingers,' bind the burden without resistance or rebuke on others, whose wealth, and sons, and blood, must be put in contribution to sustain it. And can such an evil be removed by efforts having no distinct aim or specific direction? That credulous heart which has expected such a result, from such means, will meet with certain disappointment. The evil, in its length and breadth, must be measured, and the overwhelming sum of misery and death which it occasions, must be told, with direct purpose to awaken the slumbering millions that they may understand it, and arouse themselves to effort. In no other way will the least ray of hope dawn upon the future.

WESLEY AND PRIESTLEY.

The following comparison between these two great reformers is extracted from an article entitled 'The Spirit and Power of Methodism'—in the *Christian Teacher and Chronicle*.

Priestley was contemporaneous with Wesley. In benevolence his equal, not inferior to him in piety, incomparably his superior in knowledge and mental power, Priestley has in religion gathered disciples by units, where Wesley has gathered them by myriads. How is this? It is no answer to say that Priestley's instrumentality fell far short of that employed by Wesley. This is true, but is itself only an effect, and requires to be accounted for. Nor is it an answer to our question to say, that Priestley attempted an intellectual reformation, and Wesley a moral one. This is true, and, like the preceding, conduced to the result. But why this difference? We find the reason in the diversities of their spiritual nature. With Priestley the intellect predominated; the feelings with Wesley. The one, therefore, looked upon what was in excess, the other what was defective. Priestly, guided by the decisions of his mind, came forward to impeach. Wesley, impelled by the fulness of his heart, came forward to restore. The first assailed error, the second assailed sin. To bring man to God was Wesley's business—to bring man to truth, Priestley's. Imagination, in Wesley's mind, held the place which judgment possessed in Priestley's. 'What a mass of wretchedness!' exclaimed the first;—'What accumulations of false doctrine!' exclaimed the other. A reformation they both designed; but, following the tendencies of their nature and their education, Wesley pursued it by the way of repentance: Priestley by the way of conviction. Scriptural holiness was the motto of the one, doctrinal purity the effort of the other. Priestley addressed the few; Wesley the many. This diversity of ministration was necessitated by the diversity of their aims. The heart is more impulsive than the head. It is easier to kindle the passions than enlighten the mind. The contagion of feeling is more readily caught, and spreads more rapidly and widely, than the love of truth. For the first there is need but of the universal prevalent emotions of our nature; the second requires a prepared and well-disciplined mind. Feeling is found where man is found, and works most easily even in the absence of excellence; the love of truth is found only under rare and favorable circumstances. Hence, Wesley's spirit went forth like flaming fire; Priestley's came out with the gentle frugality of the first flowers of approaching spring, and was welcomed only by the thoughtful and solitary wanderers over nature's surface. Wesley was a mystic; Priestley a philosopher. The first, taking counsel of his teeming sensibilities, formed an alliance with the unchastened orientalisms which pervade the Scriptures, and armed himself in all the vague and mysterious power of a heaven, which even the vile might take by the storms of religious passion; and of a hell, which, with all the terror of its material tortures, was the enevitable portion of every unregenerate soul. He thus spoke in a language which the ignorant could understand and feel. Mysticism is congenial with darkness. It has affinities even with vice. It brings fuel to the flame of the strong passions which it generates.

It is not in the light of virtue that spiritual magicians can work their spells. Besides, Wesley, in his literal adherence to the outward form of Scripture, seemed to the vulgar eye to have on his side the express sanction of God's word. His power was in the irrationality of his mode of handling Sacred Writ. The whole force of the terrors of the Lord or the joys of heaven, was brought to bear on his hearers, by reason of the immediate application which he made of the letter of Scripture to their personal condition. His word was sent forth with the sanction of a 'Thus saith the Lord,' to each individual mind, and men imagined that in him they saw the very finger of Deity. His was the voice of inspiration, expounding and applying the record of everlasting and changeless truth. But Priestley knew that the word came to holy men of old, in a state of society far different from what he found in his day. He had therefore to translate it, before he could apply the Scripture. He had to reduce the hyperbolical into the true; to dissever the transient from the durable; to elicit the principle from the form; to transfuse the spirit into new modes of speech, and adapt his ministrations of the Gospel to the existing wants of intelligence. In so doing, he was obliged to forego the aid of an outward Christianity, and thereby to part with, what appeared to the many, the very sanction of Christianity itself. His was a process, not only of reasoning, but of circuitous reasoning, into which they had no disposition to look, and through which they could not have even stumbled.

We have intimated that Priestley's instrumentality was inferior to that of Wesley. Priestley, in the spirit of his mission, appealed to reason, while Wesley assailed the heart; and in appealing to reason chose, as was natural, to seek an audience in congenial minds, through the medium of the press; while Wesley carried and sent through the mass, in the living voice of men of like passions with himself, the searching and resistless excitements of religious passion. The agitator, therefore, triumphed. The reasoner was banished. The coarse, but widely-spread machinery of the one, moved the nation; while the contemplative abstractions of the other were left in neglectful silence, which the paucity of his adherents served but to signalize.

It is, however, in the nature of all material appliances, to perish in the using. Society outgrows them, in losing a susceptibility to their influence. They, themselves, in the *debris* of their wear, serve to enrich the soil, and prepare it for harvests of costlier grain. In process of time, mere passion is matured into the blended power of intellect and feeling. Though, therefore, Wesley's followers outnumber those of Priestley, it does not ensue that Wesley is to retain the superiority. Priestley's mind was one of those that deduce principles which can take effect in the mass only after many days. They bide their time—in patient assurance of eventual triumph; and their time fails not to come. Priestley's is coming. The mass is fast quitting its religious pupilage, and growing into the need of the strong meat, required by men in understanding. Wesley prepared, and is preparing the way before him. Priestley's appeal to the higher faculties of our nature, his love of truth—the noblest affection of the soul—his determination to know nothing among men, but Jesus Christ, and him crucified—as set forth, not in the forms of an outward, or a traditionary Christianity, but in spirit and in truth—are fast finding minds even in the multitude, capable of a responsive sympathy; and, except there is no believing the signs of the times, will, ere many generations, meet with a welcome and a practical assertion throughout the frame of Society. We do not mean in this, to prophecy the triumph of Unitarianism; but of something far more important than any human conception of truth. We mean to predict the prevalence of the great Protestant principles, of the supremacy of the Scriptures, as the rule of life, and the sufficiency of reason as their interpreter. We intimate the decline of all excitements that rest not on intellect, and the ascendancy of the same principles in religion which prevail in science. Truth, as truth, will be loved and honored; truth as the only safe guide—as the only permanent and trustworthy support, of the affections.

GERMANS IN THE UNITED STATES.

Extract from the Home Missionary Society's Report.

The German population of this country is estimated at quite one million and a half, or one tenth part of the population of the whole country. A majority perhaps of these are native Americans; but from our long neglect to co-operate with them in the promotion of learning and religion, they have grown up in the midst of this nation a peculiar people. The children have retained the customs of their fathers, without the advantages which they enjoyed in their fatherland, for intellectual and moral improvement.

Hence it has come to pass, that a large portion of those, who are, by birth, Americans, are but imperfectly acquainted with the English language, and their associations and usages are German. With these are mingled a great multitude of native Germans, whom the tide of emigration has borne to our shores.

To supply this whole population in their wide, dispersion, in different states and territories there are now in the country about 400 ministers connected with the Lutheran and German Reformed churches, viz. about 250 of the former, and 150 of the latter. A large number of these ministers and their churches begin to be awakened to a sense of their responsibilities to their 'brethren, their kinsmen according to the flesh.' They are attracted by the example of the friends of Home Missions of other denominations, and admire the goodness of God in the blessings with which he has crowned the efforts of this Society. They desire to have part with us in these blessings, and are willing to bear with us the labors and sacrifices which are the condition of their bestowment. They have therefore sought our co-operation, in a spirit which has commanded the respect and confidence of this committee, and which will, we doubt not, approve itself to the best affections of the religious community at large.

GERMAN LEARNING.

Extract from the correspondence of the Southern Religious Telegraph.

The system of government seems, whatever may be its other objects, to be arranged and administered with uniform reference to the support and encouragement of learning. What else is the Prussian government doing?—It is perfecting its fortifications, it is true, and maintaining and disciplining an immense army; but it is engaged in no scheme of conquest at present, it is not carrying on extensive internal improvements, or meliorating the condition of its people—What then?—It is fostering liberal learning.—Here no restraints are laid; perfect freedom of investigation and opinion is allowed and encouraged, if a man only holds nothing which is subversive of the royal authority, and submits quietly to the sovereign power. The learned of Germany see in this policy the highest excellence and honor of a government—of course their loyalty and their eulogies are secured. And they are worthy of the ground thus granted them. Nothing less than universal knowledge is the goal they aim at. The utmost limit of human ability, the outermost boundary of the field of possible human knowledge, is the only barrier they do not scorn; indeed, as will afterwards appear, they begin to doubt whether there is any such barrier. Within this limit they mean to reduce every thing to the most rigid scientific principles. Mere *phenomena* will not satisfy them. They value facts because they embody principles and general laws.—They aim not at physical utility or external happiness; *science* is the goddess they worship. Every branch of human knowled is to be reduced to a science; i. e. the facts are to be arranged under their proper principles and the relations and connections of these principles shown, and traced if possible to *one* great law. Then this science is to be considered in reference to others, its place assigned, and its results made use of to elucidate remoter truth; and so on, until the whole system of things, with Deity at its head, and man and nature among its parts, is made perfectly intelligible, its great laws ascertained, and all its workings accounted for. This course of *scientific* study and labor has been, according to them, but lately begun in the world; almost every thing is yet to be done. Every German *Gelehrter* (learned man) hopes to be able to advance this cause somewhat. He knows of course all that has already been known in his department, and he is therefore able to extend his inquiries. Nothing is too insignificant, too out of the way, too difficult. It is not within the range of human inquiry? The language of an obscure savage tribe in the mountains of Thibet 800 years ago, is carefully sought after, and if documents remain, profoundly studied. 'Can you enable me to procure any Grammars, or books treating of them? I wish I were in America—the first thing I should do would be to sit down to those languages.' I felt rather ashamed to confess that I could give him no satisfaction, and that the Indian languages were very little attended to among us. 'What a people! buying and selling, and making money, and valuing science only so far as it enables them to make steamboats and rail-roads!'

COLLEGE IN LIBERIA.

A general enterprise of benevolence is in prospect to which it seems to us none but Abolitionists can object. It is the establishment of a College for people of color in the land of their fathers. Some of the reasons in support of such an institution, and some of the benefits which may be expected to result from it, are stated in the annexed paragraphs, which we are requested to publish by the New York Young Men's Colonization Society.

Assuming the necessity of a College in Liberia to advance the best interest of the colony and the cause of African civilization, it may be appropriate to notice some of the advantages of such a location.

It is the land of the African race. That land is a continent, wide in territory, rich in resources, and open to the entrance of her own children. If three or four millions of that race are dispersed in foreign lands, twenty or thirty millions are to be found on their native soil. They have no college. Surely our attention will first be turned toward the centre of the people, if such a spot can be obtained without extreme hazard or extravagant expense. No obstacle of that kind can be adduced in respect to Liberia. It is safe from violence or famine. Some thousands of freemen, who are advancing to wealth and distinction, have made it their home. There is no political or religious objection to such a seminary in the colony.

It places the pupils beyond the reach of that oppressive power which they feel in this country, and they are left to the influence of all the high and inspiring motives of ambition, honor and usefulness. In these states, in the vicinity of their enslaved brethren, they are dispirited. They do not find themselves stimulated by the prospect of emolument, or office, or equal rank. Why should they study? Why aspire to learn? What is the reward of their diligence? Besides, they do not often enjoy the facilities of instruction and books which fall to the lot of other children, especially in early years. It is not chiefly any want of industry or native talent which leaves them behind others of their age. This disparity can be satisfactorily traced to causes which cannot be removed till they are taken out of this state of society and allowed to inhale a free atmosphere.—See the African youth on his native soil, erect, gay and buoyant. Here he is depressed and downcast. There are some schools for children of color in this country, and many individuals of both sexes have made commendable improvement. They have evinced sufficient capacity. But as a diffident child cannot look up in the presence of strangers, so they are oppressed with an encumbent load which no impulse of genius can enable them to shake off.

A fair experiment in their education cannot be made in this country. The constitution of society forbids it. In their own land no distinction of color will remind them of their exile, no frown of a master will check the rising emotion of joy, no exclusion from public office and no inferiority of rank will chill the energy of the soul. Fame and wealth and official honor will invite them to aspire to excellence, and reward their patient industry. Why should they not become learned in abstract and useful science? Why should they not cultivate the fine arts, painting and sculpture, music and poetry? Some of the colonists grow rich with great rapidity; why should they not accumulate funds of knowledge?—Give them the opportunity and the aspiring motive, and there is no uncertainty respecting the result.

The failure of all attempts to establish academies for young people of color in this country, is a decisive indication that any future attempt had better be made in their native land. We have heard of schools, male and female, in the city and country, under the patronage of competent teachers and judicious counsellors. But they were suspended one by one. Few of them are now in successful operation. Obstacles not anticipated embarrassed their progress. If a literary establishment should be made in the colony of Liberia, there is no apparent reason why it should not be perpetuated through the successive periods of its future history with enlarged resources and increasing usefulness. Pupils need not be wanting. The intelligent sons of native chiefs, the sons of colonists, young men of enterprize and talent in the West India island and the United States, may here find an asylum, where they may prosecute their education without prejudice. This will stimulate the ambition of the native tribes, reward the fidelity of colonists who have borne the burden of the work, and elicit the talent of the race wherever it may be found. Especially may such a seminary prove to be a 'school of the prophets,' where the Savior of the world may prepare his servants to publish his gospel of mercy to the millions on that continent. Is not the enterprize entitled to patronage? Other experiments have been made with failures. This promises to be attended with success.

Besides, that continent is to be their future theatre of action. And it is an ample field. It is not a section of country where they will be exposed to encroachments from men of a different color and superior power. It is not in subjection to a despotic government with which they can feel no sympathy, and in the administration of which they can aspire to no share. Nor is its language, like that of Hayti, intelligible to a handful only of all the race. Nor is its religion mystical and established by law, denying to individuals entire liberty of conscience in the worship of God. Whatever islands or sections of country may in course of time fall into the possession of the people of color, the continent of Africa itself is the cradle and the home of the race. The result of their enterprise and talents are to be exhibited there. In despite of all that philanthropy can accomplish neither the United States nor the British Islands will furnish an inviting field to men of color for half a century to come. As they advance to wealth and knowledge, they will resort to the father land, whether for culture or commerce. They will seek it as an asylum, a home. There will be no need of external compulsion or constraint. Nor will they wait for pecuniary aid. It will not be easy to retain them to hew wood or draw water in other lands. They will there be the proprietors of the soil which they cultivate, establish a government which they themselves administer, and introduce the religion of their enlightened choice.

* * * * * *

Men of cultivated intellect and various talent will be wanted among the people of color, as soon as they can be educated. They are to occupy responsible stations, and to do a momentous work. They are to prosecute researches into the geography and commercial resources of Africa, to establish a republic on its western coast and to publish the gospel of the Savior to its superstitious tribes. It is contrary to all analogy to suppose otherwise. White men may make establishments, commercial and religious, on the capes and islands of that continent, to it is for men of color to pass up its rivers but cultivate its valleys, and introduce the arts and institutious of a christian land throughout its wide extent of surface. It is for men of color to found schools and churches, pursue its agriculture and commerce, and conduct the whole machinery on which depend the wealth, prosperity, and elevated character of this infant republic.

And shall the want of a few thousand dollars prevent the immediate commencement of a work so imperiously demanded by the wants of the whole race? Will not the statesman, the philanthropist, the rich merchant, give to this enterprise a candid investigation and a liberal patronage? And especially may it not be commenced with confidence to Him, who controls the destiny of nations, and who is pleased with the good conduct and highest happiness of men?—*Com. Adv.*

MISTAKES IN THE RELIGIOUS WORLD.

Extracts from the Letters of the late Rev. John Rice, D. D., Professor in Union Theological Seminary, Va., copied from 'a Memoir.'

'There is too much bustle and noise in our religious enterprises. Too much challenging and provoking and fighting the world. The greater union and co-operation manifest now among the enemies of religion is, I believe, to a considerable extent owing to this very cause. And I do expect that they will be goaded on, until they find that in every trial of strength they have an overwhelming majority. Perhaps the discovery is already made, and the enemies of righteousness are willing enough to come out to the encounter. If so, *we* may live to see bad days for the Church. It will require no cunning, no effort, to divide the Christian host. That work is done already. And there is nothing now to be done, but to conquer the *sections* in detail.

The great fault, it seems to me, in this day is, that Christians instead of going steadily and zealously forward to promote *true religion*, and then relying on its influences to make every thing work well, are endeavoring to conquer the men of the world by force. The effort is not so much to convert them by the means prescribed in the gospel, as to overpower them. The weapons of their warfare are often carnal.'

* * * * * *

'I must believe that, in many cases, there has been a provoking of opposition where there was no necessity for it. I fear that this is very often done by ministers of the gospel. They often act as though they thought, that it was a part of ministerial honesty to speak the truth in the most offensive form. And hence, many are thrown off from religion to a *returnless* distance. For my own part, I am more and more convinced, that in building up the Church, more is to be accomplished by the gentleness of Christ, than by all other methods. If you beat even a Christian in argument, unless at the same time you win him by love, he will be more apt to go farther from you, than to come over to your side. I have lately thought that in all our seminaries, we wanted special instructions for students on the duties of *Christian prudence*.'

ASPECTS OF THE CHURCH AND WORLD, 1830.

'From time immemorial, the world has been governed by the few. But it seems as if it would be so no longer. The power is every where passing into the hands of the multitude. They feel this, and will not be slow to assert their privilege, and put forth their strength. This would all be well, if the multitude were wise and virtuous. For nothing is more to be desired than that virtue and intelligence should govern the affairs of mankind. But the infelicity is, that population far outruns improvement; and the desire of the people to hold and exercise power is awakened up, before education and moral discipline have prepared them for the work. Instead, then, of a beautiful theory carried out into beneficial practice, I am afraid that we shall see the rule of physical force established in the world. A machinery of this sort is liable to most violent disturbance; and there is no balance wheel to regulate the motion. Friction, fire, and terrible combustion, is like to be the result. In other words, the progress of liberty is greater than that of religion. But where there is not enough sound, enlightened religion to clothe *Law* with moral energy, and produce self-government among the people, a calm, well regulated liberty is out of the question.

'I regard the human race as at this moment standing on the covered crater of a volcano, in which elemental fires are raging with the intensity of the 'Tophet ordained of old.' Heaven has provided congenial warmth, and a cheering light, through the world. And the necessary process must be performed by the Church. Otherwise, there will be an explosion, which will shatter to pieces every fabric of human hope and comfort.'

FOR THE REGISTER AND OBSERVER.

In your last paper, I noticed some remarks on the sentiment expressed by a writer in a former number, 'that a man cannot refuse to love the true spirit of Christianity when exhibited towards him, any more than one can refuse to see the light pouring on his eye-balls.'

I shall not undertake to defend the sentiment here expressed, to its full extent and in a strictly literal sense; for I consider it figurative. Our Lord said, 'that it would be easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.' The declaration of the prophet, respecting the reformation of one long addicted to bad habits, is similar. The meaning evidently is, that it would be difficult for a rich man, a lover of riches, to enter into the kingdom of God; and for a man long accustomed to do evil, to do well.

With this qualification (and it is a reasonable one) the sentiment appears to me to be correct. Admit then, that, strictly speaking, it is not literally true; yet qualified as above, it is agreeable both to reason and scripture. That a moral agent can resist, or pervert, all evidence and argument, which concern the will, is admitted. In this consists man's moral power, and hence his accountability. The Jews did refuse the light, and continued in unbelief after the most direct and stupendous miracles.

But the power of Christian love, or the influence of the true Christian spirit, exhibited to a man, will be very great—far greater than any other evidence or argument. And unless a person is depraved far beyond the common and natural lot of man, he will feel and be more or less influenced by the true Christian spirit. For man has a natural love of goodness, of truth, of moral rectitude, of piety and benevolence. And yet, if he have neglected to cultivate and discipline his moral powers, and have given himself up to worldly things, to sensuality, licentiousness, and merely worldly and animal pursuits, he will have lost his moral taste and susceptibility; and thus he may and probably will be opposed or averse to the religious spirit. But with most men, with those not greatly depraved and corrupt, it may justly be expected to prove effectual, to soften the heart and to bring it into obedience to Christian truth.

'If the gospel be hid, it is hid to those whose minds are blinded by the god of this world; but they chose to shut their eyes against the light, and mind only earthly things.

It appears to me, that the writer in your last paper, to whom I refer, mistakes, in considering mankind naturally to be so averse from all religious affections, that they may be expected to oppose the true spirit of the gospel. And I should be grieved to have it made a test of the correctness of a doctrine, or of preaching, that it excited, ordinarily and naturally, the opposition of mankind. I should then despair of spreading the gospel through the world. Yet it is a solemn truth, and deeply to be considered by the worldly, the sensual and the careless, that they are fitting themselves to be hostile to all Christian truth, and to lose all susceptibility to religious impressions. But it is their own work. They make themselves of this reprobate character. It is not natural. But the reverse is natural. 'For except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' A. B.

FOR THE REGISTER AND OBSERVER.

EXPLANATION.

Mr Editor,—the criticism of 'A Trinitarian Reader,' in your last paper, upon a sentiment in my third communication, is given so kindly, that I feel bound if not to 'defend,'—at least to explain my language.

The language censured was used, not to express a general opinion, but to state a *matter of fact*. In all cases precisely like the one described, I do indeed believe the same course would end in the same result. This is but an axiom, self-evident, undeniable. Still the particular thing I conceive myself called on by 'A Trinitarian Reader' to do, is, not to enter into a general theological argument, but to state, if possible, more exactly the truth about the individual, of whom I could speak but briefly before,—though I can do it only by amplifying what was then actually said.

I did speak of a man whose face was 'firmly set against all Christian ordinances and worship.' But I did not say, or mean to imply, that his heart was entirely corrupt or entirely destitute of religious sentiment. He had an *aversion of feeling* to Christian institutions and forms. Nor did he like Christian professors; for one of them, in laboring to convert him, had treated him in an unchristian manner, while his infidel friends embraced him with a real affection. This affection he naturally prized more highly than unkindness. But when a true *Christian* affection was proffered him, he felt its superiority; and, Christianity itself being displayed to him in its true proportions through the medium of this personal friendliness, he loved Christianity. There is no particular mystery about it. It is strictly true, as I before said, that '*the true spirit of Christianity being exhibited towards him*, he could no more refuse to love it than a man can refuse to see the light pouring upon his eye-balls.' That there are Infidels upon whom even a true Christian affection would fail to exert at once so strong an influence I by no means doubt. But the great error about Infidelity, on the part of believers, has always been that of regarding it as one unvarying, and always perfectly malignant thing.

The passages quoted by your correspondent I receive for scripture with a faith no less sincere, I trust, than his. Indeed I go with him some way in his interpretation of them, but not throughout. Still less should I be disposed to follow the whole course of comment in which the technical Theology of Calvinism would lead. Yet I believe the language of Christ had a real and true application to certain classes of men in his time. And I believe it has a virtual and equally strong application to certain classes of men at the present day. But I cannot enter into a particular discussion of the doctrine to be drawn from these or any other parts of scripture, having calls upon my time which I deem of more importance. And the object in my regular communications is not to trench at all on the dogmatics of any party, but to give a strict statement of facts in connection with the feelings they excite and the convictions they establish in my own mind.

SPECTATOR.

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 5.

I shall next speak of its influence upon the AGED. Even in the higher ranks of society, and with every aid of wealth and outward comfort, *they* especially need and rejoice in the encouragements and sympathies of the younger and stronger,—and in particular, being on this world's verge, where as it were a single step carries them within the world of spirits, they require spiritual help and consolation. But full of sadness and low indeed is the condition of those aged *Poor*, who without earth's enjoyments have their weeping dim eyes fixed only upon earth's dust—this world falling from beneath them so that their feet have no resting-place, and no brighter world appearing above to which they can lift their withered hands and stay themselves.

The *young man*, who is poor, spends in his hovel only the time needful for sleep and food,—and, though he labor hard, it is with a healthful frame and usually in the open air, with the great sun over him, the life and beauty of nature around him,—and through his healthy organs of sense flow into his soul sublimities unsurpassed by any reached from the balcony of the marble palace. But the poor old woman stays the livelong day in the filthy comfortless room. The surrounding mass of buildings sometimes shuts out all sight of pleasant fields, all passage of wholesome air, and perhaps even the larger part of the heavens,—so that even the sun does not visit her loneliness till noontide, and the clustered stars show but a narrow arc of their courses. And then sickness overtakes her and bows her form, till she prays for her rest, and 'chooseth death rather than life.' Indeed what life has she now if she have not the life of the soul, 'Christ living' in her. And what an obligation, then, rests on us to give to all the infirm Poor, laden with years, that inward help and hope which may save them from dying in the bitterness of present fortune, and turn the trials of earth into the pledges of coming glory. What a savage trait in our civilization, were they left in utter neglect! What an approach to the cruelty of those wandering tribes who left their old, as worn out brutes, upon the way-side to die! How far would it go beyond a mere violation of the command, 'Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God!' And to what a loss would it subject us of that best treasure—reverence for all that is high and holy. It is true, feebleness and uselessness, so far as vulgar uses are concerned, attend extreme age. But the hoary head is oftentimes of more use, in this teaching of reverence, than many a young idle head, though clothed with the locks of strength and beauty. The subject is so affecting, that, though having gone too far already in general remark, I am hardly able to restrain myself even here. I will give some cases in which much good influence has been exerted by the Ministry at Large.

The first is that of an old lady whose immediate connections are Catholics. Her husband is dead. Her daughter living and married, with children. She herself, however, through all life's changes, has cherished steadily and strongly the Protestant faith. Of her own accord she went to the Chapel. For this difference of sentiment has been added to her burden of years and infirmities a great deal of unkind feeling and treatment from her own daughter! She accustomed herself to visit one of the chapel-flock and unburthen her heart, and receive that Christian sympathy which was denied her in her own home. The Minister at Large has for a long time visited her constantly, and, though she says little, being very feeble, her whole manner testifies what joy her spirit silently drinks in from these visits. Her religious associations make her great and almost only comfort. They are her angel-helpers as she walks painfully towards the grave, in which from her great age and weakness, she will, no doubt, soon lie down.

The next is the case of a lady still older, though somewhat stronger, than the one of whom I have been speaking. Yet she is unable to walk well without some kind of help. She has a friend not greatly younger than herself, with whom we were conversing, on one occasion, when suddenly the door of the adjoining chamber was opened, and the old lady came hobbling into the room pushing a chair before her, as children do who are unable to walk alone.

She speaks freely of her fortune in this world, which has, in some respects, been a severe one. Once at the height of prosperity, she is now almost in the extreme of poverty. She is the daughter of one who in his day was reckoned among those merchants '*who are princes.*' She attended in her youth with a select few the Academy which dispensed the best instruction and taught the highest accomplishments that could be commanded. She has now a sampler beautifully worked when she was but twelve years of age. She is now nearly eighty years old. Her father's wealth has long since taken to itself wings. The golden visions, that dazzled her mind, have vanished forever. Yet, let it be marked, her *good Education* yet remains a thing substantial and indestructible. Her whole manner and language indicate the excellent training of her mind. She has long been under the influence of the Ministry at Large, which she values beyond all things else left her in this world. Of him who commenced this work and apostleship in our city (a name loved and honored by a great multitude) she speaks in terms of the strongest affection and reverence. When last there, I noticed a piece of paper carefully pinned upon the wall. The old lady took it down, and I found it to be a copy of some verses strongly setting forth the Savior's love. She said they were brought to her by some little girls who lived near her, and were, until they left the city, her constant visiters. They were only ten and thirteen years of age. Yet would they leave their sports, and with the greatest delight go in and minister of their full affections to her weary heart, and with their young voices sing this story of the Savior's love. And now, when they come into town, they gladly call to see her whom they once gladly comforted and blessed. She speaks of their kindness with an enthusiasm that kindles every feature. I introduce this little account not because it is in any way connected with the operations of the Ministry at Large. It is not thus connected. It is only the *ministry of little girls*. But that is one of the most important of all ministries,—and no other ministry on earth can supply its place. If they should see this account of the good they have done, let them be incited by it still to 'do likewise!' And let any little girls, who may chance to read it, think, if they have never so thought before, that they have a mission to accomplish as truly as any apostle who ever went forth preaching the word of God.

I can only give a hasty sketch of one other case. It is that of an old infirm woman left almost entirely alone in the world, except that the Father is most truly in a real presence with her. A younger person, herself feeble, has been for sometime employed to take care of her. She has been visited by the Ministry at Large for about three years. She has already received two paralytic shocks. For the kindness with which she has been treated both in things temporal and spiritual she is most grateful. Indeed I should hardly have thought the sentiment of gratitude could be so strongly expressed in human features as it is in hers. Though sick, she is happy. She is willing to remain,—though she believes and feels that to depart and be with Christ, when God brings the time, will be far better. Social religious meetings have been held at her house, as also in other places, under the direction of this ministry. And the old crumbling walls of her garret have echoed to heaven the music of devotion in tones as sweet and fervent as ever go up from the most splendid of our Temples.

Other cases are in my mind. But these will suffice. To any healthy and tender mind no proof is needed of the blessedness of this provision for the inward wants of the aged Poor. Yet I am bound in conclusion to say, that those who visit them feel, not only that they are richly ministering, but most richly ministered unto,—and that a reward far beyond their deserts comes to them in the high examples. God permits them to see of a patience and power and moral beauty, that pierce with outshining splendor the rags and weakness, the sickness and suffering, the deformity and decay of poverty bowed under the weight of many revolving years. SPECTATOR.

LOSS OF CHILDREN.

On the death of a child Matthew Henry records in his diary:

'My desire is to be sensible of the affliction, and yet patient under it; it is a rod, a smarting rod; God calls my sin to remembrance, the coldness of my love to God, abuse of spiritual comfort; it is a rod in the hand of my father; I desire in it to see a father's authority, who may do what he will; and a father's love, who will do what is best. We resigned the soul of the child to him that gave it; and if the little ones have their angels, doubted not of their ministration in death. We have hopes, through grace, that it is well with the child. Little children, in heaven, we look upon as the *via lactea*, (milkyway,) the individuals scarcely discernible, but altogether beautifying the heavens. We spent the day in sorrow for our affliction, our friends sympathising with us, one day committing the immortal soul to God, this day the body to the dust of the earth, as it was. I am in death often; Lord, teach me how to die daily. I endeavored, when the child was put into the grave, to act faith upon the doctrine of the resurrection, believing in Him who quickeneth the dead.'

CHRISTIAN REGISTER.

BOSTON, JULY 23, 1836.

INDIAN WAR.

It appears from the history which we have given of the treaties of our government with the Seminoles, that the treaty of 1832, depending for its material conditions on a third party (the Creeks) is at least of questionable validity, inasmuch as it was not ratified by the United States till after the time stipulated for the removal of part of the tribe. So thought Gen. Eaton; and the Attorney General, Mr Butler, said, 'there is certainly great force in the suggestion made by governor Eaton.'

While the ratification of this treaty was pending on our part (and the ratification was unnecessarily delayed) an important change of circumstances occurred, which took from us all right in equity or justice to insist upon its execution. The Creeks had put in a claim to the negroes formerly taken from Georgia by the Seminoles, and to the descendants of those negroes; and that part of the Creeks who had not removed west of the Mississippi, being a very large majority of the nation, refused to agree with the Creeks west, who stipulated for a separate location of the Seminoles. Under these circumstances, ignorant what might be their destination, and knowing that their cherished property would be at the mercy of the Creeks, if they should be obliged to amalgamate with them, and beset by doubts and fears from the conflicting action of the other parties to the treaties, could it be reasonable to expect that they would remove without force? On the contrary it was so unreasonable to expect them to remove, that General Thompson, a government agent, stated at the close of the year 1833 the dilemma, in which we have shown that the parties to the treaties were placed, to be such, that it could not be certainly determined whether the Seminoles were to amalgamate with the Creeks, or to have a separate location. If however they were to amalgamate, the treaties were of course null; and if they were to have a separate location, then they were to encounter the refusal of the Creeks east—the great body of the nation. Under these embarrassments Gen. Thompson recommended 'the policy of conclusively quieting the Creek claims, so as to leave the Seminoles forever at rest on the subject.' It does not appear however, that any regard was paid to this recommendation, and we hear nothing farther of the matter for more than a year afterwards.

In April 1830 General Clinch, who was sent by our government to execute the treaty of removal, assisted by Captain Harris of the army and General Thompson, the removing agent, met a council of the Seminoles. After telling them that all peaceable means had been exhausted to induce them to remove in compliance with the treaty, General Clinch said that 'He had been sent here to enforce the treaty; he had warriors enough to do it, and he would do it. It was the question now whether they would go of their own accord, or go by force.' He gave them only till the following morning to decide upon the alternative. 'In the course of the morning eight principal chiefs gave their assent to abide by the stipulations of the treaty; five remained opposed to it.'—'The names of the five opposing chiefs were struck from the councils of the nation.'

The sentences with marks of quotation are taken from the joint letter of the three persons above named, who represented the government of the United States.

Such are the circumstances under which we made a treaty with the Seminoles and a supplement to it; neglected to ratify it till the state of the inferior party was essentially changed; instead of listening to the aggrieved, took advantage of our own wrong; and at length dictated, by warlike threats, what should have been open to negotiation. And yet this has been officially pronounced as an agreement to the *mutual satisfaction of both parties*. The only dissatisfaction expressed by our government was concerning the breaking of the five chiefs. For that act the agent was rebuked.

In less than one month after the assent of the eight chiefs, (May 20th 1835) the acting Secretary of War had received the letter of the government agents, and prepared his reply. He says: 'The assent of the chiefs is to be attributed, it would seem, to the declaration of General Clinch—that if the Seminoles declined to remove voluntarily they would be removed by force. The President approves of this declaration, upon a full consideration of the circumstances under which it was made.'

In the stipulations of the government agents with the eight Seminole chiefs, nothing was said of the time of removal. That time was prescribed in the treaty of 1832; but two of the years, 1833 and 1834, had expired. By the Attorney General's construction of the treaty, which assigned three successive years for the removal of as many separate portions of the Seminoles, the time of the beginning of the removal was prolonged for two years, namely to 1835, while the succession originally provided for was to be observed. 'The President's talk of 16th Febuary 1835, says Mr Everett, is in accordance with the opinion of the attorney General.' This was only two months before the agreement with the chiefs, which was alleged to have been made to the *mutual satisfaction of the parties*. The Secretary of War, in conformity to the same construction, wrote to General Thompson that the part of the Seminoles required by treaty to remove in 1833, should remove in 1835. This letter of the Secretary and the President's *talk* were read to the Seminoles in council. It is manifest then how the chiefs must have understood their assent to the stipulations of the treaty, if they cared to understand it, while that assent was enforced by menaces, and had been preceded by menaces for months.

They begged for a reprieve however, and were allowed till the 1st of Dec. 1832 to reap their crops and prepare for removal. But the leaven of resentment was already working. It could not be otherwise. The removal, as we have plainly shown, was full of difficulties and embarrassments, and nothing had been done by our government to remove those difficulties and embarrassments. Delay did nothing towards it. The uncertainty in what relation they should stand to the Creeks still remained. And instead of relief we substituted dictation and threats.

Governor Eaton acted the part of a wary and humane adviser. On the 8th of March 1835, six weeks before General Clinch fully committed himself and the Government of the United States to the enforcing of a treaty of amity by armed bands, he induced that General to pause, and wrote with great solicitude to the Secretary of war, saying that, before resorting to military force, 'it is material that the government be satisfied that right and justice are on their side; and that they are not engaged in the execution of a treaty which, if void, is no part of the law of the land.'

The governor though he manifestly called in question the validity of the treaty, was not sanguine as to the influence of his opinion upon the Executive. Accordingly, if it should be determined to employ force, he proceeded to show how it should be managed; and here again he possessed a wisdom and foresight which were strangely undervalued. He says:

The employing a military force will be an act of war, and the Indians will embody and fight in their defence. In this event, you will want such an imposing force as shall overawe resistance. The few companies you have ordered will not produce this result. They will serve but to begin the fight, and to awaken angry feelings; so that, in the sequel, the militia will have to be called, which will end in the butchery of these miserable people. Send a strong *imposing regular force*, which can be commanded, and prevented from doing more than actually is needful to be done; and then that force, judiciously acting and forbearing, may do much. But send only a handful of men and difficulties will come upon you.

Again:

This Indian question of removal is one that should be managed with great caution and care, that the enemies in Congress, ever ready to find fault, have no just and tenable ground on which to rest their rumors. Tread cautionsly then. The People here want the lands on which they reside, and they will urge a removal, *fas aut nefas*; and the Big Swamp, which in the treaty is declared to be the first of their country to be vacated, is of high repute, and it is that on which the eyes of speculators, are fixed. But whether they shall have it this year or the next, or the next thereafter, is of less importance to the country than that any thing shall be done calculated to impair the character of the Government for justice, and for equitable and fair dealing. Whence the necessity of any speedy removal: Presently, if left alone, these Indians will go of their own accord; because they cannot avoid it. To stay is to starve; and nature and its demands will soon tell them more and better, and more convincing things on this subject, than you and the President can write. Then they will go, and go without any interruption to the quiet and harmony of the country. Now, with all your efforts, and the army to aid you, they could not be carried off and gotten to their Western home before June or July. Then no crop could be raised, and for two years they will be without provisions. The preferred and preferable course, I think, will be to send amongst them active and intelligent men to court them to what is right, in the hope that, during the year, their minds may be so prepared as to be induced to depart during November; at least, that they may reach their homes in time to raise corn the succeeding year. On the whole, to concluded a tiresome letter, I offer this advice: avoid the exercise of *force* as long as possible, and let it be the only, the last sad alternative; and then let not, by any means, the *militia* be applied to—they will breed mischief.

The Governor's words were wasted. But much of what was prophetical in them has become history. Would that the conciliatory measures, the good effect of which he predicted, might even now be tried. The pride which would forbid it would be a false pride. The attempt to execute the treaty by military force was, as General Eaton termed it, *an act of war*; an act in which Congress had no share, and the history of which they had to learn, after they had provided means for carrying it on.

FLORIDA.

To the Editor of the Register and Observer.

At this juncture any correct information relative to the natural and political history of Florida becomes interesting. Volney's Travels in the interior of the United States gave ample credit to honest Barnard Roman, for his brief, but correct account of those Provinces, prior to our revolution. It was published in New York, while the war was far spreading, in 12 mo; and but little noticed. The only copy I have ever seen of it belongs to the University library. I believe he had been half pay officer in the British service; and most probably was possessed of many important facts which he forbore to publish at that time for political reasons.

In Volney's travels, where he is quoted, he speaks favorably of Dr Williams' history of Vermont, as doing honor to the author and his country. While writing his remarks on the climate and winds Volney quotes largely from it as a standard work. SENEX.

Cambridge, July 14th. 1836.

CHANGE OF CIRCUMSTANCES.

At the meeting of the General Association of Connecticut several Resolutions were passed reprobating the vagrant lecturers and evangelists 'devoted especially to the business of excitement and to the promotion of revivals,' as opposed to 'the respect and influence which are indispensable to the usefulness and stability of the stated ministry, to the harmony of ecclesiastical action in the churches, to the steady and accumulating influence of the gospel and its institutions, and to purity in doctrine and discretion in action.' The same Resolutions were adopted by the the Mass. Association.

Now all this is well, though it does not efface from our recollection the eloquent eulogies we have heard upon Whitefield and his co-adjutors, who woke from their death-like slumbers so many of the Pastors and Churches of New-England, and who have been held forth as patterns for revivalists.

We select the remarks ascribed to Dr Beecher when these resolutions were introduced into the Connecticut Association, not omitting his homely illustrations.

'Dr Beecher began by saying he wished to confess his sin. Formerly he thought it a fine thing to have evangelists to move among the churches to assist settled pastors. But he was wrong. The duty of evangelists was to go into destitute places, and there gather and build up churches. They have no place among settled pastors. There labor among them is full of disaster.

1. The feeling produced in churches, that they must be engaged only while the evangelist is among them, is fatal. It is as if a man should sit down and attempt to eat enough at once to last a whole year. This is not the way to get nutrition—promote the health of the body and prepare it for its duties.

2. The system of evangelism depreciates the ministry.

It causes the churches to look away from the help which God hath appointed. They go abroad for foreign aid. Now in the natural and moral world God hath ordained that there should be order and law. He hath placed the sun in the heavens, and causes all the other bodies to revolve around it. But what confusion, disorder and ruin would ensue, if a flying comet were made the centre, and all the universe should roll around it! Suppose there were two moons,—one pulling one way, and the other the other. What effect would they have on the tide?—In the church, the pastor is the sun; the source of light and centre of sweet influence. This is God's established order of things. Break up this, and we have disorder and every evil work. The miseries of hell are unspeakably great, because its inhabitants have no law. Cast aside the restraint of civil government,—break down the laws of Christ's house, and we have above ground—even in the bosom of the church, the torments of the lower world. The influence of evangelists is to break up the established system and order of Christ's house. One is devoted to one object, another to another. Thus they distract the church, and destroy the ministry. It is as if lecturers should go around among farmers and tell them how they should cultivate their lands, and what they should raise. One says—you must raise turnips—turnips are the best things—there is nothing like turnips. Another recommends buckwheat, &c. But farmers say—we want some oats and corn likewise. They see these lecturers are fools. So it is with these men who go about on their few favorite topics.'

It is sometimes one of the good results of meditating on the changes which have taken place in our opinions to make us candid towards our brethren, or at least slow to condemn them or bring odium upon them. We regretted to find in the remarks we quoted from Dr Beecher last week, on another subject, a remarkable specimen of illiberality not to say of vulgarity. Is it not possible that he who is conscious of some important changes in his views of Christian doctrine or modes of presenting them, and of measures for bringing them to bear upon the churches, may yet live to experience some modifications of his opinions concerning the *divine unity*? He cannot in his heart proclaim that those who differ from him on that point are to be shunned with the same revulsion as the poisonous draught should be rejected.

We have had the pleasure of listening to a discourse of Dr Beecher, recently delivered, on the *divine decrees*, in which he succeeded admirably in clearing the subject of metaphysical difficulties, and reconciling the *divine government* with *human agency*. It seemed to be his desire to recommend religion as a reasonable service; and if there was any defect in his discourse, it was that of giving too little prominency to *divine influence*. But would that his plea against *fatalism*, might be heard through the whole length and breadth of the land.

MONOMANIA.

A remarkable instance of insanity, on a particular subject, is described in the N. Y. *Journal of Commerce*. The case is that of Lewis Henninger Clausing, a young German scholar of fine attainments; and it ended in lamentable suicide. While at the University at Heidelberg, he subjected himself to the displeasure of the Jesuits for not complying with a custom revived of standing uncovered, when a spectator of the Catholic *processions of the host*. His cap was forcibly removed from his head a first and a second time, and he followed the second person who treated him with this indignity, to his house, and shot him in the face, wounding him severely but not dangerously. For this crime he was imprisoned. It was afterwards found also that he was a member of a secret *Republican Association*. After he had been in prison 11 months he learned that death was to be his doom; but by the aid of his associates he escaped from prison and reached Paris. There however he found or fancied that Jesuits beset his path and were the torment of his life. He removed to Brussels—it was all the same. Thence he went to London. 'He found the same omni-present Society of Evil again crossing his path.' He came to the United States, and seems to have fancied *Jesuit* marked in every phiz, till, at New York, he heard of Mr S. F. B. Morse, the author of the work entitled *Foreign Conspiracy* &c. He introduced himself to Mr Morse, saying, 'If there is a man in the world whom I can be sure is not a Jesuit, it is the writer [of that work] who signs himself Brutus.' And well might he think so.

At that time, notwithstanding the strange history of himself which the interesting stranger related, Mr Morse, in the details he has furnished for the *Journal of Commerce*, seems to have regarded the story of the persecuted German, as a veritable narrative from beginning to end; as if this victim of remorse and unhappy delusion was really followed up from city to city and country to country by a system of espionage and by secret plots against his person.

Whether at any time after he escaped from prison he suffered any persecution, except from his own fancy, we have no means of knowing. But altogether the story reminds us of the singular case of Monomania in Andrew C. Davison, who heard in the words of his tenant and family, in the hymns of the infant school, in the notes of musical instruments, in the tones of the city bells and the singing of the birds of the country, and even in populous meetings, one universal chime of 'cock-eyed Davison.'

HARVARD UNIVERSITY.

The exhibition of the Junior and Sophomore classes, before the Faculty of the University, was held on Monday last, at which a numerous audience was present. The following was the order of performances:

1. A Latin Oration. 'Quid de Artibus Ingenuis in Civitatibus Americæ sperandum sit.' John Bacon, Boston.
2. An English Version. 'Extract from the Speech of M. Thiers, on being received into the French Academy, December 13th, 1834.' Nathan Hale, Boston.
3. A Greek Dialogue. 'Melancthon and Philotas.' Benjamin White Whitney, Cambridge, Edward Forbes Barnes, Marlboro'.
4. An Essay. 'The Religion of a country will be stamped on its Literature. Francis Phelps, Hadly.
5. A Latin Version. Orationis Caroli Spragueparas.' James Lloyd Wellington, Templeton.
6. A Literary Disquisition. 'Originality in Literature as affected by Sound Criticism. Samuel Austin Kendall, Augusta, N. Y.
7. A Latin Dialogue. 'Scipio and Hannibal.' Benjamin Franklin Atkins, Boston, William Burley Howes, Salem.
8. A Forensic Disputation. 'Whether Popular Superstitions or Enlightened Opinions be most favorable to the growth of Poetical Literature.' Charles Hayward, Boston, Henry Williams, Boston.
9. A Greek Version. 'Extract from the Rev. Mr Dewey's Oration before the Phi. B. K. Society.' Rufus Ellis, Boston.
10. An English Version. 'Extract from Rousseau's Discourse on the Arts and Sciences.' Henry Lawrence Eustis, Charleston, S. C.
11. A Dissertation. 'The Different Views which Literary Men take of the World at their first Entrance upon it.' Clifford Belcher, Farmington, Me.
12. An English Oration. 'The American Literary Character.' Horatio Emmons Hale, Boston.

On Tuesday the valedictory performances of the Graduating Class took place in the University Chapel, at 11 o'clock. Oration by Grenville Tudor Phillips, of Boston. Poem by Frederick Octavius Prince, of Boston.

FOR THE REGISTER AND OBSERVER.

SABBATH SCHOOL CELEBRATION IN FRAMINGHAM.

This celebration took place at the Unitarian Church on the 4th. inst. The exercises were of an unusually interesting character. The introductory prayer was by Rev. Mr Barry. Addresses were delivered by Rev. Messrs. Train, Kidder, Greenwood and Phelps. Concluding prayer by Rev. Mr Samson, of Southborough. The singing (performed principally by the Scholars) was very good and added much to the occasion. After the services in the Church, a

procession of about 575 Scholars and Teachers, moved to the Town Hall, where, together with the Clergymen, they partook of some refreshments. After the repast, brief and appropriate addresses were made by Rev. Messrs. Phelps and Barry and the exercises of the day closed by singing Dismission Hymn. All went away apparently pleased and happy. If the results of the celebrations in this town and elsewhere may be considerered proper *criteria*, it cannot be doubted that to *them* we may look for an efficient auxiliary in that great benevolent enterprise of the present day—*the Sabbath School*.

A TEACHER.

FOR THE REGISTER AND OBSERVER.

PEACE SOCIETY.

Mr Editor,—I take the liberty of addressing you, for the purpose of communicating to yourself, and if you think proper, to the Public, through your Paper, some information respecting a 'Peace Society' recently organized at this institution. Information having publicly been given to that effect, a meeting of the Students and Officers of College was held on the evening of the 15th inst. for the consideration of the subject, President Humphrey acting as Presiding Officer. After some brief, but appropriate remarks from the President, a constitution was read and unanimously adopted. The object of the Society, as expressed by the constitution is to be, the 'promotion of Peace on earth and good will to men.' This constitution having been circulated for signatures, it appeared, at a subsequent meeting, that one hundred and forty individuals had signed their names, thus constituting themselves members of the society. Professor Hitchcock was elected President, Dr Humphrey having declined on account of the pressure of other duties.

An annual address is to be delivered on the 4th of July. Yours, &c. H.

Amherst College, July 19th, 1836.

FOR THE REGISTER AND OBSERVER.

EXILED CHURCHES IN MASSACHUSSETTS.

Mr Editor.—A neighbor of mine wishes to be informed, what these churches are, and what the appellation means; and how it could happen that, in the free state of Massachusetts, eighty churches could be 'exiled?' For the information of my neighbor and others I beg leave to state what these eighty churches called 'exiled' truly are. They are churches, formed by a minority, sometimes a very small minority, of the members of old Religious Societies in our commonwealth, Societies which have seen fit, in the exercise of their rights as men, and their privileges as Christians, to place in meeting houses owned by themselves, preachers of their choice, chiefly Unitarian, instead of defenders of the dark system of Calvin.

The great, the only grievance of the churches called *exiled* is, that they, a minority, in some instances a very small minority, have not been permitted to rule the majority. And having voluntarily abandoned the religious teachers chosen by the majority, and having erected, by the liberal aid of the public, new places of worship, they now call themselves 'exiled.' According to any definition of the term which I can find, there is falsehood in the appellation. It implies compulsion. It implies that they have been driven from a desirable place, to which they had a right. Is there no way in which sympathy and support can be procured for these churches of Seceders, but by giving them a false appellation? Is not a regard for truth between man and man as important as zeal for orthodoxy?

In the assembly, where these eighty churches called 'exiled' were spoken of, one of the speakers asserted that Unitarianism was evidently on the decline. The fact that eighty Societies in our Commonwealth have within a few years exchanged Calvinistic ministers for others, chiefly Unitarian, thus giving rise to the Seceding Societies, falsely called 'exiled,' is a sufficient comment on the assertion. It will be recollected too, that within the same period many Unitarian Societies have been formed by Secession, which, instead of regarding themselves as 'exiled,' are happy in the enjoyment of religious privileges, which they could not before possess.

THE SUNDAY SCHOOL TEACHER AND CHILDREN'S FRIEND. NO 1.

We have read this first number of the Teacher with great delight; and if the succeeding numbers shall satisfy the expectation here raised, the publication will form an important era in the history of our sunday schools.

Besides some valuable hints to teachers, and an interesting account of a social meeting of teachers and of public meetings of Sunday schools, various instructive anecdotes and stories of children are given, as well in poverty and disease as in health and prosperity; in the school of instruction and in their rural recreations; affording a pleasing variety of matter and touching examples of juvenile tenderness, thoughtfulness, filial piety, and religious sentiment and devotion.

It is possible that some may object to this publication that an undue share is devoted to accounts of the children of Sunday schools, to the neglect of more direct aid to teachers. But this is a narrow view of the subject. Nothing can be more instructive to the teacher than examples. By finding how a child is affected under particular circumstances, he learns how to avail himself of similar circumstances. A great end of instruction is gained by the cooperation of the child; yea farther, by following and carrying out the child's suggestions.

Akin to this remark are some striking observations of Mr Waterston made at a 'social teachers meeting,' of which an account is given in the number of the *Teacher* before us. Speaking of the influence produced on the mind of the teacher by the expectation of communicating his knowledge to the child, he says:

He will naturally feel a greater interest in the truth, if he wishes to impart it to others. He will seek to get clearer views of it. Great truths are never so fully possessed by the mind, as when they can be expressed to others. The truth will be seen but dimly till we are able to utter it, and the more simply we utter it, the clearer it will be to us. If then we seek to express great truths to children, we must not live in the twilight, our conceptions must grow bright. We must not think vaguely. We must pierce to the centre. We must unfold the subject till we come to its first principles, and are able to express them with power. Now this very necessity of expressing our thoughts upon great truths to the young, is a great thing for the mind. It quickens its perceptions, and gives a keener relish for the word of God; it sends it panting, with a deeper thirst, to the waters of life. Thus the Bible becomes a new book. New motives are presented for studying it. New and pleasing associations cling about our minds while we read. The voices of our little friends seem coming up asking the meaning of this and of that, and though we may be alone, these young beings seem to be around us, and we not only read and study for ourselves, but for them, so that our most sacred and private studies seem to partake more largely of the spirit of love and benevolence. It is not self alone but the good of others. The Sunday School Teacher, then, can read his Bible with a peculiar interest, unfelt by those who never labor to make its truths known to other minds.

The same happy thought is illustrated by Mr W., in relation to the *works of nature*.

CORRESPONDENCE.—We have received from a highly respected friend and clergyman travelling South and West, interesting communications from Washington and Georgetown, D. C., which we shall publish next week; and we shall be much gratified to lay before our readers such information as he shall be pleased to communicate from the various places he may visit.

BISHOP ELECT.—In the *Christian Witness* of last week an extract is printed from the *Episcopal Recorder*, giving an account of the Consecration of 'The Bishop-elect.' It does not appear who he is, or where is his diocess; but we presume he has a name and a function.

DIVINITY SCHOOL AT CAMBRIDGE.

The exercises of the members of the Class who have just completed their course of theological study were held in the University Chapel on Wednesday last, according to the order which has already been published in the Register. The place was well filled and the audience, so far as we learned, were highly gratified with the performances. We should judge from them that each of the gentlemen would fill a respectable place in the ministry of our Churches.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the A. U. A. acknowledges the receipt of Thirty Dollars from the 'Ladies Social Society' of Cambridge Port, to constitute Mr Nathaniel P. Hunt of that place a life member of the Association.

He likewise acknowledges the receipt of Ten Dollars from Deacon Ezra Abbot of Wilton N. H. in aid of the funds of the Association.

The Rev. Nathaniel Whitman, late Pastor of the First Congregational Church and Society in Billerica, has received and accepted an invitation to become the Pastor of the Congregational Church and Society in Wilton, N. H.

NEW PUBLICATIONS.

Peter Parley's Bible Gazetteer, containing descriptions of places mentioned in the Old and New Testament. Boston: Otis, Broaders & Co. 1836.

The Alphabetical Gazetteer is preceded by an Introduction containing a short historical and geographical view of Palestine, beside what is to be found under its various subdivisions intheir alphabetical places. Being confined to Scripture Geography, this Gazetteer will be found very convenient in reading the Old and New Testament, both privately and in Bible Classes.

A Treatise on Consumption; embracing an inquiry into the influence exerted upon it by Journeys, Voyages, and change of climate. With directions for the consumptive visiting the south of Europe, and remarks upon its climate. Adapted for general readers. By William Sweetser, M. D. &c. Boston: T. H. Carter, School Street. 1836.

The disease here treated, whether constitutional or induced, counts so many victims in our *bills of mortality*, that a popular work upon it, containing the fruits of the researches of such an observing and scientific physician as Dr Sweetser, cannot fail to be favorably received. We have not room for an analysis of the work; but, so far as our opinion is of any value, we are free to say, that it is such a work as is much wanted, and is calculated to be extensively useful.

ECCLESIASTICAL.

[From the 'Christian Secretary.']

Baptists.—It appears form the number of the Triennial Baptist Register before us, that there are in the United States, 365 Associations, in 250 of which there were 25,224 baptisms in 12 months; entire increase, 27,718 members; in 6319 Churches there are 462,000 members. The number of members in some Churches associated was not ascertained, and there are about 200 Churches not associated. The number of Churches in the British possessions and in the United States, exclusive of Free will baptists, is estimated to be 7,549 Churches, and 527,523 members. So far as can be ascertained, the aggregate number of Baptist Associations in the world, is 510: Churches 8,985; Communicants, 696,692; Ministers, 5,546, Licentiates, 1,116: Baptisms within one year, 39,540.

There are under the immediate control of the denomination, 34 Literary and Theological Institutions, 13 of which were founded in 1835. Their periodical publications number 26.

Other Denominations. From a statement given of the various other religious denominations in this country, we find the following, as collected from the Reports of 1835.

Congregationalists, a large proportion of which are in New-England, 150,000 communicants. Presbyterians, 274,000. Associate Ref Prasbyterians, 10,000. Reformed Presbyterians, 3,000. Associate Presbyterians, 15,000. Reformed Dutch, 21,000. Cumberland Presbyterians, 50,000. German Reformed, 30,000. Methodist Episcopal, 652,528. Methodist Protestant, 30,000. Protesant Episcopal Church. Ministers, 802; Churches, 830: number of members not given. Roman Catholics, 14 Bishops; 350 Ministers; number of Roman Catholics in this country, variously estimated, from 500,000 to 1,500,000. Evangelical Lutherans, 62,000. United Brethren, 5,745. Unitarian Congregations, about 200. Universalists, about 300 Ministers, 600 Societies.—New Jerusalem Church, 33 Ministers, 27 Societies. The Friends have in Society, 150,000 members. Shakers, 45 Ministers; 5,400 members. Jews, 15,000. Christian Society, Ministers, 300, Congergations, 1000; communicants, 30,000.

Religion in England. The following abstract is from the the *Christian Teacher and Chronicle* and copied in that Journal from the *Congregational Magazine.*

'In 1829, the number of Roman Catholic places of worship was 388; in 1835, there 416—making an increase of 28. Several, however, are of small size, and even private houses, in which mass is permitted, are included.

The total number of congregations, separate from the Established Church, at the present time, stands thus:—

Roman Catholics	416
Presbyterians (Unitarians *mostly*)*	197
Independents	1,841
Baptists	1,208
Calvinist Methodist	427
Wesleyan Do	2,818
Other Do	666
Quakers	396
Home Missionary and other Stations	453
	8,414
Number of Episcopalian Churches and Chapels,	11,825
	3,411

In inferring the relative numbers of the voluntary and compulsory churches, it must be borne in mind, that there are 6,308 parishes in England, that have an average population of only 120 souls each, consequently, not more than 60 persons who can attend public worship. How many of these 60 are Non-conformists—how many *do* attend the services of the Establishment?

It has been said that an Establishment is necessary, in order to secure the ministers of religion a proper maintenance. Now there are 1,720 curates, who have not a stipend of £80 a-year, and a total of 8,760 officiating clergymen, whose professional income is far below £150 per annum. Are Dissenting ministers worse off than this, though Dissenters have had to build their places of worship—to the cost, it has been computed, of at least one million and a half of money, and have also to keep them in repair, and provide all necessaries without aid?'

* 50 are deducted as being Presbyterian but not Unitarian.

OBITUARY.

From the Yeoman's Gazette.

REV. HERSEY B. GOODWIN.

Junior Pastor of the First Church in Concord, who died at Plymouth July 9th aged 30.

Mr Goodwin had become so much one of us, we have been so accustomed to the thought of him in our reflection and daily habits, in our interests and affections, that he seemed to be almost a necessary part of our plans of life, of improvement and of happiness, as well as of immediate enjoyment. By his death, a dreary blank is left every where; the street, where we saw his daily sprightly walk, the domestic fireside, where we enjoyed his cheerful conversation—the church where we heard his eloquent instruction—every place, lately so full of him—now sadly waste, reminds us how great a means of good has gone from us;—and the fondness with which our souls dwell upon the past—the uncertainty and the dark gloom spread over the future—forcible convince us, how irreparable a loss we suffer in his death.

Mr Goodwin was born in Plymouth—graduted at Cambridge with high honors in 1826. He immediately entered the theological school at that University, and was ordained a colleague pastor of the first religious society of Concord, Feb. 17, 1830.

Having for some time suffered from a disease of the the heart, in May last he went to his native town, hoping the entire rest from care and labor would improve his health. He died suddenly on Saturday morning, the 9th inst. at 3 o'clock.

Mr Goodwin was received six years ago by this people with great enthusiasm, His ordination made all our hearts glad. We formed the hope that he had entered upon a ministry of more than half a century—and that in our generation, at least, another would not be wanted at the altar. He began his labors with a fervid zeal—an honest purpose to devote his whole strength to his people—and an industry, that, in his health, did not falter. And his course and success with us proved how happy was our choice, and how faithfully he fulfilled his early promise. With talent and learning sufficient to gratify the pride of some of us, and excite the ambitious hope of the future greatness of our minister—with a firmness of religious faith, and an ardent piety—with a distinct conception of the bearing of correct principles on the common affairs of life—he gave such public instruction, as met our varied wants, and in language and manner that carried persuasion to the heart, and conviction to the understanding.

In his private discharge of parochial duties, he was peculiarly happy. His gentleness of disposition—his blandness of manners, and his cheerful smile, pictured outwardly the benevolence of his soul within, and opened all doors and all hearts for his entrance. All received him gladly—his familiar address won immediate affection and confidence, and prepared the way for religious conversation, which left in the mind a holy impression, that was sweet to the memory, and useful to the life and character.

For six years, that we have enjoyed his public and private ministration, his zeal has been so tempered with prudence, his sermons digested with so much wisdom, his conversation [illegible] that we were kept back, no sentiment, that we could wish we were unspoken. Mr Goodwin was eminently a peace-maker. Living among a people, whose elements might have jarred, his mild temper and conciliating speech hushed the notes and suppressed the feelings of discord—and this, without any sacrifice of independence of spirit, for he was manly and faithful in the defence of his opinions.

He was an efficient public officer. On the school committee he was indefatigable in his duty, and while he rigidly insisted on all the provisions of the law, his winning deportment gained the confidence of the teachers and the children: and they all loved him, and were cheered and encouraged by his visits to them. In the Lyceum—the Library—in every mode of benevolence—Mr Goodwin was always a willing cooperator,, ready to be spent for the public good.

But yesterday we were rejoicing in hope—in prayerful trust that God would yet spare him for us—today we are cast down in grief. The mysterious hand of Providence removed him from us, while yet he was almost in the vigor of usefulness—we saw not the pallid cheek—nor the sunken countenance—nor the faltering step—nor heard the whispering voice—and because we saw them not, we vainly hoped they were not there. It would have been a melancholy satisfaction to us, could we have smoothed the pillow of death—if we could have offered our dear brother and pastor our tender sympathies—if we could have heard his last dying intructions—it would have strengthened our spirit to have seen his soul triumphing over death—and to have witnessed how the doctrines of his life, faith in Christ and the hope of immortality, sustained him in the approaches of his dissolution.

Though that beautiful smile of his life will no more beam upon us—though we shall not again hear the sincere sound of his voice—yet the memory of his life and conversation still dwells among us. The good he has done—the influence of his principles and character—the effects of his preaching and example—will stand as monuments to his praise, built not of stone, but of happier hearts, purer thoughts and holier lives, enduring as the generations of men on earth, everlasting as the soul in Heaven.

From the Daily Advertiser.

JOHN LOWELL Jr. Esq.

Died at Bombay, in India, on the last day of February, 1836, John Lowell, Jr. Esq. (eldest son of the late Francis C. Lowell, Esq.) aged 37. The public confidence, at a very early age, had been bestowed by his fellow citizens of Boston, and the upright and conscientious manner in which he had discharged the duties which that confidence imposed upon him, would be a sufficient apology for a passing tribute of affection, tenderness and respect, by a relative, who knew him most intimately, from his cradle to his grave.

Mr Lowell's character was not a common one: it was very strongly marked. Energy, resolution, firm and unbending moral and religious principle, strong natural sense, intense application to the cultivation of his mind, were qualities, which no one who knew him, will deny to him. Deprived of the aid and moral influences of both his parents, at an early age, and left almost wholly to his own control, exposed too, to the dangers resulting from the inheritance of an ample fortune, he proved that the vigor of his understanding, the firmness of his principles, the influence of early precept and example were sufficient to secure him from the temptations and allurements which too often make shipwreck of young minds similiarly exposed. His education at his father's decease, was very imperfectly completed. He afterwards made himself a scholar of highly respectable acquirements. He was an original and sound thinker. Invited to take part in public affairs, he showed that he had powers and virtues fitted to adorn public stations. In the midst of usefulness, he sustained domestic calamities sufficient to break down common minds. He found himself in the outset of life deprived of an affectionate wife, and of both of his children—his piety and resolution sustained him. He sought a relief from calamities almost too much for human infirmity to bear, in foreign travel—in the indulgence of a taste which he had always cultivated, of geographical discoveries. Having passed a year in France and England, making provisions for a successful inland tour, he prssed into Greece, Syria, and Egypt. Although warned by ill health in ascending the Nile, and in visiting Thebes, his resolution did not desert him, and he proceeded into Nubia and Abyssinia. In the latter country, his health *again* failed, and he had but just reached Bombay, to lay his bones in that far distant land. Those who knew his industry and research, the soundness of his mind, the accuracy of his inquiries, will lament for his own sake, 'for his country's sake,' for the interests of science, that his life was not spared, to enable him to give the views of a liberal American, as to scenes and countries not yet described by one of our own land. But Providence has ordered it otherwise, and we must submit with humility to its wise dispensations. We may be permitted to add, as a last tribute to a dear relative, that in all the relations of life, the deceased was eminently distinguished. Conscientious, sincere, frank, pious, charitable, enlightened, he had fulfilled his duties in a manner becoming a man and a christian: and if his friends are deprived of the hopes they had formed of the usefulness of his future life, they have the consolation that his short period of existence was honorable to himself, and useful as an example to society. His greatest *praise was*, (and it was justly due to him) that no earthly inducements, *honors* or *riches*, could induce him to swerve from the course of conduct which his conscience assured him *was right*.

INTELLIGENCE.

The Creek War. Extracts from Gen. Scott's despatch to the War department Fort, Mitchell, 2d of July, 1836.

'The number of hostile warriors now here in confinement is about 480, most of them with their families. The whole number of prisoners at Tuskegee, the Alabama and friendly Indian camps west of this, Major General Jessup is enabled to give me with accuracy. He thinks there might have been yesterday about 350 warriors at those places, besides women and children and the party of Neach Mico, 150, whom I desired him some days ago to cause to be disarmed. This service will probably be performed to-day.

'I enclose a note from Major General Patterson to Major General Jessup, which shows that 100 warriors may be added to the foregoing number, including a noted leader, Jim Henry.

'I received yesterday a letter from Col. Henderson, who is engaged in erecting a shed, &c. on this side of the river, at the head of summer navigation, for the reception of army supplies from New Orleans. It contains this paraprah—'I am led to believe that the position you directed my command to occupy, has been productive of important results. The day after the expedition of our two companies and part of Captain Love's troop, 250 of the hostile Indians, men, women, &c. belonging to Jim Henry's band, surrendered to General Watson without firing a gun.

'It is now thought by the best informed, that there cannot now be in the late Creek country more than from forty to sixty hostile warriors. Some of these have sent word that they will soon be here, and are probably only delayed by the swell in the Euchee creek, which renders it difficult to pass.

'The general surrender, in most cases voluntary, of the enemy, may be attibuted to many movements and arrangements on our part. It was known that large forces were gathering all around the country: the river was early pretty well guarded by the Georgians, aided by two well manned steamers cruising up and down. One of these destroyed many canoes, rafts, &c. Major General Sanford crossed the bridge at Columbus, and up his camp four miles further, early in June: and although he had about 2000 unarmed men, with but 400 armed, the enemy thought all Georgia was poured into their country. About the same time Major General Jessup made his entry into the heart of the nation with a large force of Alabamians and friendly Indians. This latter movement precipitated and favored a general surrender.'

Indian Hostilities. St. Augustine July 8th.—We have heard but little of the Indians since their attack on Miconopy. An express arrived here on Wednesday last, from Fort Drane, which brings us the intelligence up to the 5th inst.—An officer of the army writes to a friend here, that Col. Warren with 50 mounted men, surprised six Indians at Capt. Priest's house about nine miles from Miconopy, and killed 5 of them the sixth made his escape. The Indians were comfortably ensconced in a luxuriant manner under mosquito nets.

'A letter from Suwannee Old Town, dated 20th June, states that the plantation of Alex. Watson, Esq. was destroyed by the Indians on the 18th at mid-day. A party of [illegible] near there, with the enemy, they lost one killed, and report 4 or 5 Indians killed. The latter kept the field. They are augmenting their numbers daily; but whether they are the Creeks or Seminoles is a matter of conjecture. Mr Watson's loss is between 30 and 40,000 dollars. The Indians obtained about 2,500 pounds of lead at Watson's, the other plantations in the vicinity will be abandoned.

Mr Madison.—We understand that Mr Madison left, ready for the press, to which it will be forthwith given, a Report of the proceedings of the Convention which formed the Federal Constitution, taken at the time, with notes, &c. and a compendious history of the events which led to the call of that Convention. The work will make two large octavo volumes, and be published simultaneously in this country and in England. It is hazarding little to say, that no work of greater interest and importance ever issued from the American press. His correspondence and other writings will be published, from time to time, and will constitute a mass of the most valuable political literature in the language.

He left—with the exception of legacies to the amount of thirteen thousand dollars, including one of $1500 to the University, and another of $4000 to the Colonization Society—the whole of his estate to Mrs Madison, who is constituted sole executrix.—*Fredericksburg Arena.*

From the Daily Advertizer.

Distribution of the Public Revenue.—We are at length furnished with an official statement which serves to give some idea of the amount of surplus of the public revenue, which will be subject to distribution in January next, under the late act of Congress. The receipts of the Treasury during the year, including the amount in deposite at the commencement of the year, are estimated by the Secretary of the Treasury at $61,933,641, and the charges upon the revenue, including the outstanding appropriations of the last year, are estimated at $47,437,676. This gives a surplus over the whole amount of appropriations of only 14,495,663.—But it is manifest that a very large portion of the appropriations cannot be expended within the year. Even during the last year, when the chief part of the appropriations were made four months earlier, Congress having adjourned on the 4th of March, instead of the 4th of July, and when the amount appropriated was much smaller than the present year—those for fortifications being omitted altogether, and those for the same object this year being double the usual amount—a large portion of the sums appropriated remained unexpended on the 1st of January, viz. $8,726,990. It is evident that a very large part of the sums appropriated for fortifications, for harbors, the Cumberland road, the naval service, and for many other objects, must remain unexpended at the close of the year, and subject to be applied to their respective objects at a subsequent date, when the funds for them can be supplied from subsequent receipts into the Treasury. Supposing the unexpended balance of appropriations at the beginning of the next year to be of the same amount as at the beginning of the present year, it will give a surplus, according to the estimate of the Secretary, of over $23,000,000. If we suppose the amount of unexpended appropriations to be double their amount at the commencement of the present year, it will give a surplus in the Treasury of nearly $32,000,000. The Secretary very justly remarks, that the amount cannot now be computed with accuracy, but that it will probably exceed $27,000,000.

Specie.—This article is pouring in upon us abundantly, both from Mexico and England. The Ontario from London, which arrived on Thursday, brought $625,000 in gold, and the Toronto, which arrived some days since, a still greater amount,—stated in the London papers at £200,000. It is a part of a loan of a million sterling, lent by some London Capitalists to a newly established Bank in the United States, at 4 per cent interest, and will be remitted in gold.—*N. Y. Jour. Com.*

Travelling from Washinton to Boston.—The Steamboat Massachusetts leaves New York for Providence on Wednesdays and Saturdays in the morning, and runs through by day light. A passenger leaving Washington on Tuesday or Friday, may take the rail road cars at 2 o'clock in the morning, arrive at Baltimore in season for the 6 o'clock boat, and reach Philadelphia at 3 o'clock, P. M.; take the rail road cars at 4, P. M. and arrive at New York at twelve. After a night's rest he may take the Massachusetts at 6 o'clock on the following morning, and reach Boston by the Providence rail road on the same evening.

Steamboat Burnt.—The Steamboat Samson, took fire about 50 miles below the mouth of the Ohio river, on her passage up, at half past 9 o'clock, P. M. on Tuesday, the 28th ult. and burnt to the water's edge. Great loss was sustained in goods and money, but no lives known, with certainty, to be lost, although many were obliged to jump overboard to save themselves. The boat was run on shore, and the passengers soon rescued from their disagreeable situation.

Providence Rail Road.—The train which left town Monday morning for Providence, met with an accident three miles this side of Foxborough. The engine run off from the track and was upset, and two of the cars injured. The conductor of the train had his shoulder dislocated.

The Census of New Bedford.—Mr Simeon Bailey has been employed some weeks past in taking the Census of this town. We understand the present number of inhabitants will not vary far from 11,100. *Mercury.*

Orono.—The first rail road in Maine is nearly ready to be opened, leading from Bangor to Orono. The Bangor Advertiser gives the result of a census just taken of the town of Orono. The whole population is 5634. In 1830, it was 1072—increase in six years 4162. It is not a cotton spinning population, but consists of 3660 males, and 1975 females.

Vermont Asylum for the Insane.—We are happy to announce that the Trustees of this Institution have fixed upon a location, which, so far as we know, meets the approbation of our citizens, and we have no doubt will give satisfaction to the public generally. They have purchased the beautiful situation in this village lately the residence of Joseph Fessenden, Esq. deceased, together with nearly fifty acres of the adjoining meadow. Retired, yet in the immediate vicinity of the village, the land of the best quality, the grounds tastefully laid out, and ornamented with many rare and valuable trees, shrubs and flowers, it seems to be eminently calculated for an Asylum and Retreat for the Insane.—*Brattleborough Phœnix.*

School for Colored Youth—Peterborough, N. Y.—This is a manual labor school, established by the munificence of Gerritt Smith, Esq., especially for colored youth, between the ages of 16 and 30. Each student is required to work upon the farm 25 hours in each week, and to clothe himself and pay for his washing.

The number of students in this school, is limited, we understand, to twenty; but there is now room for ten or twelve. *Zion's Watchman.*

Princeton College, N. J. contains 239 students, viz: Seniors 68, Juniors 72, Sophomores 75, Freshmen 75.—Of the whole number, only 66 are from the State of New Jersey.—*Philadelphia Aurora.*

Amherst College—Hon. Caleb Cushing has accepted an appointment to deliver the annual address at Amherst college, on the 27th of next month, before the different literary societies in that institution.

Hon. Nathan Dane.—In passing by the public burying place in Beverly, we noticed a recently erected monument, of white marble, of a pyramidical form, plain, simple and neat; about ten feet in height, and at its base about the same number of feet in circumference. It rests on a block of hewn granite. We had the curiosity to step aside, and copy from one of its sides the following inscription:—

'In memory of the Hon. Nathan Dane, LL. D. A revolutionary Statesman; an eminent Jurist; the Author of the Ordinance of 1787 for the Government of the Western Territories; the Author of an Abridgement and Digest of the American Law; the Founder of the Dane Professorship of Law in Harvard University. His Private Life was distinguished for Simplicity, Integrity, and Dignity. His Public Life for Wisdom, Fidelity, and Patriotism. He lived and died a Christian. He was born on the 27th of December, 1752. He died on the 15th of Febuary, 1835

His fame belongs to his country.
Let the gratitude of future ages cherish it.'

Gloucester Democrat.

Professor Nuttall.—Letters have been received from Mr Nuttall the botanist, and his companion John K. Townsend, of Philadelphia, dated in September of last year from Fort Vancouver, Columbia river. They were in good health, and would set out soon for home, either via Santa Fee [illegible] home in the fall of this year. Their collections of subjects of natural history are immense. Last week, the Academy of Natural Sciences, of Philadelphia, received safely from them, via Cape Horn, many large boxes;—among Mr townsend's collection alone, are three hundred birds and fifty quadrupeds, many of which are unknown to naturalists.

The Crops.—The U. S. Gazette says—A friend who was in Harrisburg during the sitting of the recent convention, tells us that he inquired carefully of the delegates from every portion of the State, as to the prospect of grain, and learned with great pleasure, that the fears entertained a few weeks since of a considerable failure, will not be realized—and by way of confirmation, we copy the following from the Kingston (Luzerne co.) Herald:

'We have had fine growing weather for a number of days. Corn has started forward and may yet yield a fair crop. The wheat crops, we are glad to learn, taken through the valley, are now more promising than they were early in the summer.'

Beet Root Sugar.—Agreeably to notice, a meeting was held at Northampton on Monday, the 4th inst; to take into consideration the subject of Beet Root Sugar. After a familiar interchange of sentiments and presentation of facts, a committee was chosen to collect all information, within their power, upon the cultivation of the Beet and the manufacture of Sugar. It consists of the following persons:—Oliver Warner, Thomas Shepherd, Wm. Clark Jr. Roswell Hubbard and Samuel Whitmarsh. It was proposed to raise by contribution a few hundreds of dollars, to establish a manufactory of Sugar that the farmer might witness the modus operandi, and learn the practical detail, without subjecting himself to the inconvenience and expense of acquiring these things by his own experiment. This proposition will doubtless be carried into effect in due time. We hope our farmers will give the subject attention for it is well worthy of it. With regard to the quality of the Beet Root Sugar, from having used it considerably in France, Mr Whitmarsh remarked that he considered the first quality superior to the best double refined sugar made from the cane.

[From the Washington Globe.]

The South Sea Expedition.—We learn that the President has given orders to have the exploring vessels fitted out, with the least possible delay. The appropriation made by Congress was ample to ensure all the great objects contemplated by the expedition, and the Executive is determined that nothing shall be wanting to render the expedition, in every respect, worthy the character and great commercial resources of the country.

The frigate Macedonia, now undergoing thorough repairs at Norfolk, two brigs of 200 tons each, one or more tenders, and a store ship of competent dimensions, is, we understand, the force agreed upon, and to be put in a state of immediate preparation.

Captain Thomas Ap C. Jones, an officer possessing many high qualities for such a service has been appointed to the command; and officers for the other vessels will be immediately selected.

The Macedonia has been chosen instead of a sloop of war, on account of the increased accommodations she will afford the scientific corps, a department the President has determined shall be complete in its organization, including the ablest men that can be procured, so that nothing within the whole range of every department of natural history and philosophy shall be omitted. Not only on this account has the frigate been selected, but also for the purpose of a more extended protection of our whalemen and traders; and to impress on the minds of the natives a just conception of our character, power, and policy. The frequent disturbances and massacres committed on our seamen, by the natives inhabiting the islands in those distant seas, make this measure the dictate of humanity.

We understand also, that to J. N. Reynolds, Esq. the President has given the appointment of Corresponding Secretary to the expedition. Between this gentleman and Captain Jones there is the most friendly feeling and harmony of action. The cordiality they entertain for each other, we trust, will be felt by all, whether citizen or officer, who shall be so fortunate as to be connected with the expedition.

MARRIAGES.

In this City, Mr George W. Perkins to Miss Margaret Taylor; Mr Samuel N. Dickinson, printer, to Mrs Mary Parker.

In this city, Nathaniel B. Shurtleff, M. D. to Miss Sarah Eliza, eldest daughter of Hiram Smith, Esq.

Mr Josiah F. Leach to Miss Maria H. only daughter of Isaac Chandler, Esq.

Mr David Tracy to Mis Frances Sawyer; Mr John Fisher to Miss Charlotte Ann Fraser.

In Lexington, on Tuesday morning, by Rev. Mr Emerson, Mr Otis H. Dana, of this city, to Miss Elizaheth H. daughter of Ambrose Morrill, Esq. of L.

At Mount Morris, N. Y. Mr Jonathan Sedgwick Francher, Principal of the Northampton High School, to Miss Ann C. Bradley.

In New York, on Thursday evening, by the Rev. Mr Schroeder, Mr Wm. H. Hudson to Miss Susan C. daughter of Thomas Phœnix, Esq.

In Cincinnati, Ohio, May 10, Mr Samuel B. Spear, formerly of Dorchester, Ms. to Miss Lucy D. Barrett, of C.

DEATHS.

In this city, Gad Kelley, 73 years; Silas Holden, 57; Geo. W. Clay, 6; Wm Warner, 39; Mary Hawes, 80; John Bailey, 35; Miss Abigail Bailey, 24.

In Brookline, very suddenly, Mr Joseph W. Richards, 40.

In Lexington, 25th inst. Mr Nathan Reed, 60.

In Wayland, 16th inst. Mr Nathaniel Rice, in his 87th year. He was one of the gallant band who pursued the British in their retreat from Concord, on the 19th of April, 1775, and was afterwards in the battle of Bunker Hill.

In Chelsea, on Thursday, Catherine Augusta, youngest child of Mr Henry Cutting, 10 months.

In Portland, 15th inst. of consumption, Miss Julia, daughter of Rev. Thomas Curtis, pastor of the Baptist Church in Bangor, about 20.

In Greenland, N. H. Hon. John F. Parrott, formerly U. S. Senator.

In Philadelphia, the venerable William White, D. D. Bishop of the Episcopal Diocess of Pennsylvania, and Senior of that Church in the United States, and at his death, believed to be the oldest Protestant Bishop in the world.

In Bombay, John Lowell, Jun. Esq. of this city, aged 37 years. The very protracted disease of which he died, began in the early part of his travels in Africa, from which he had partially recovered before he left that country; but having taken a cold occasioned by a shipwreck while on his voyage to Mocha, the disease returned, which terminated his life on the 4th of March.

Deaths in this city last week 25; males 13, females 12.

ELKSWATAWA on the Prophets of the West, 2 vols. Just received by JAMES MUNROE & CO, 134 Washington st. j 23

LAFITTE, the Pirate of Guef; by the author of the South West: 2 vols. Just received by JAMES MUNROE & CO. 134 Washington street. j 23

NEW ENGLISH BOOKS. Just received by JAMES MUNROE & CC.

Spectator, 8 vols; Shakespeare, 10 vols;
Rogers's Poems and Italy, embossed, splendid:
Lay of the Last Minstrel, new ed. embossed, splendid;
Hinden's Gallery of Graces, do do
Bibles, royal 8vo. do do
Tooke's Diversions of Purley, 2 vols. 8vo;
Gordon on Locomotion, 1 vol. 8vo;
Rose's Analytical Chemistry, 1 vol. 8vo:
Cowper's Poems, 3 vols; Aldine;
Milton, do do.
Byron's Works, 17 vols.
Pope's do; Burns's Works;
Views in Paris, 2 vols, 4to;
Heath's Picturesque Annual;
Views in London, 2 vols 4to;
Richardson's Diet, part 5.

For sale at Boston Boookstore, 134 Washington st. j 23

THE OLD WORLD AND THE NEW; by Rev. Orville Dewy. A fresh supply just received by JAMES MUNROE & CO. 134 Washington st. j 23

[illegible] lished, and for sale by JAMES MUNROE & CO. A Treatise on Consumption embracing an inquiry into the influence exerted upon it by journeys, voyages and change of climate, with directions for the consumptive visiting the south of Europe, and remarks upon its climate, adapted for general readers by Wm. Sweetser M. D. Late Professor of Physic in the University of Vermont &c. Boston Bookstore 134 Washington st. j 23

REPUBLIC OF COLUMBIA. An account of its boundary, extent, mountains, rivers, productions, commerce, population, inhabitants, education, laws, religion, and history, 1 v. 18mo—just published, for sale by JAMES MUNROE & CO. 134 Washington st. j 23

CAPTAIN BACK'S EXPEDITION. A Narrative of the Arctic Land Expedition to the mouth of the Great Fish River, and along the shores of the Arctic Ocean, in the years 1833, 1834, 1835. By Captain Back, R. N. Commander of the Expedition. Illustrated by a Map. Just received by JAMES MUNROE & CO. 134 Washington st. j 23

NEW BOOKS. Just received by JAMES MUNROE & CO. The Philadelphia Book, 1 vol. 12mo; Public Instruction in Prussia, by George S. Hillard, 1 vol. 18mo; The Devoted, a Novel, 2 vols. 12mo; Adventures in Search of a Horse, 1 vol. 12mo.

Boston Bookstore, 134 Wasington st. j 23

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery, Dr Warren.
Chemistry, Dr Webster.
Materia Medica, Dr Bigelow.
Midwifery and Medical Jurisprudence, Dr Channing.
Principles of Surgery and Clinical Surgery, Dr Hayward.
Theory and Practice of Physic, Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*

July 13, 1836. epis Nov. 2

SCANDINAVIAN ELIXIR, OR A CURE FOR DYSPEPSIA.

THIS is the name of a medicine which is for sale by the subscriber; and although but recently introduced into this country from the North of Europe, by a gentleman who was cured of Dyspepsia of long standing by the use of the Elixir, it is already celebrated for the extraordinary cures which it has effected in cases of a disarrangement of the digestive

POETRY.

FOR THE REGISTER AND OBSERVER.

TO PRAYER.

To prayer, to prayer,—'Tis break of day,
The rising morn invites to pray,
To lift a grateful voice,
Amid the thousand throngs,
That praise the Lord with choral songs,
And in his Love rejoice.

To prayer,—when morning lights the sky:
And when the sun with burning eye
Looks down upon the scene;
To prayer,—at the calm close of day,
When slow and sweetly fades away,
The day-light's lustrous sheen.

To prayer—in days of mirth and glee.
To prayer—in chill adversity;
And, in the mortal hour,
When the death-struggle rends the heart,
And soul and body soon must part,
Thou wilt revere its power.

AGAPA.

[From the Southern Sentinel.]

'THIS IS NOT OUR REST.'

Earth, thou art rich in varied scenes,
The beautiful and bright,
Which but to view our bosoms thrill
With strange yet sweet delight;
But while we gaze, their beauties fade,
And with a sigh represt,
Our hearts respond the sacred truth,
'This earth is not our rest.'

Look on the rainbow's brilliant arch,
Spann'd o'er the vault of blue,
Passing ere yet the ravished eye
Has traced each glowing hue,—
Say, does the gorgeous bow awake
No sadness in thy breast?
So vanish earthly pleasures all—
Oh! 'this is not our rest.'

And when the midnight sky is gemm'd
With many a sparkling star,
How pants the spirit to explore
Each shining world afar!
How sink we from the fancied height
Dejected and oppressed,
Joined to this changeful world once more,
'This transitory rest.'

They too, our lovely and beloved,
In whom we centre all
Our joys and hopes, for whom we bear
This weary earthly thrall.
Oh where are they, in whose sweet smiles
Our hearts were once so bless'd?
Gone!—and in hopelessness we feel
'This cannot be our rest.'

Oh! is there not a purer clime,
Where nought shall fade away,
Where the freed soul shall rise and soar
Above each stellar ray;
Where friends with friends shall meet again
In raptures unrepressed?
Then welcome earthly grief and pain—
'There is a brighter rest.'

BIOGRAPHICAL.

REV. JOHN PRINCE, L.L.D.

[Extract from Rev. Charles W. Upham's Discourse.]

He was born in Boston on the 22d of July, 1751. His parents resided in the north part of the city, and were worthy and excellent members of the religious society now under the pastoral care of Rev. Dr Parkman. They were of Puritan descent, and, as was the case with all who worthily claimed that name, were careful to give their son a good education, and to impress upon his mind a reverent sense of religious truth and duty. His father being a mechanic the son naturally was intended and directed by him to similar pursuits. He was early bound out as an apprentice to a pewterer and tinman, and continued industriously and faithfully to labor in his calling until his indentures had expired.

But his genius, from the beginning, had indicated a propensity to a different mode of life. From a child his chief enjoyments were found in books. He was wont to retire from the sports of boyhood. There was no play for him to be compared with the delight of reading. During the hours of leisure in the period of his apprenticeship, he sought no other recreation than in the acquisition of knowledge.

It followed of course that, upon becoming free, he abandoned his trade and devoted himself to study. In a very short time he was prepared to enter college, and received his bachelor's degree at Cambridge in 1776, at the age of twenty-five. After leaving college he was engaged for some time in the instruction of a school. He pursued the study of divinity under the direction of the Rev. Samuel Williams, of Bradford in this county, a clergyman highly distinguished for talents and attainments, afterwards Professor of Mathematics and Natural Philosophy in Harvard University. He was ordained over this church on the 10th of November, 1779, Mr Williams preaching the sermon, Mr Diman of the Eas[illegible] Church delivering the charge, and the late Dr Barnard of the North Church giving the Right Hand of Fellowship. On the 8th of December, 1824, a colleague was settled with his concurrence. He died on the 7th of June, 1836, having nearly completed his 85th year. His ministry lasted 57 years and 7 months.

In sketching the character of Dr Prince I shall consider him as a Philosopher, a Divine, and a Christian.

The basis of his philosophical attainments was laid in the thirst for knowledge already alluded to. This trait was early developed, and continued to be his most marked characteristic until the very hand of death was upon him. It was exercised in almost every possible direction, and as his memory was wonderfully capacious and retentive, the result was that he accumulated and had at command as large an amount of knowledge, as can easily be found in the possession of any one mind. Without taking into the account what he derived from books, and few men have ever read more, his eyes and his ears were always open and his hands were always busy. No idle moment ever passed over him. He noticed every occurrence, and explored every object within the reach of his curious observation. When a mere boy he was intent to learn all that was going on in the great world around him; and this appetite for knowledge enabled him to lay up a body of reminiscences, drawn from his early youth and from every period of his life, which made him, in his old age, a truly instructive companion. He was an attentive and inquisitive spectator of the opening scenes of the revolutionary drama in Boston, from the massacre through all the intermediate events, including the destruction of the tea, to the Battles of Lexington and Bunker Hill. He was equally well stored with facts in reference to men and things during all the subsequent period of his life; and what he knew he related, in a style of narrative, such as those who enjoyed his acquaintance, can scarcely expect ever to find equalled.

In this connection it is necessary to remark, as it was indeed a most distinguishing trait in the character of Dr Prince, and one worthy of imitation by all men, and especially by clergymen, that vigorous, unremitted, and universal as was his thirst for knowledge, it was invariably kept within the bounds of prudence, propriety, and good feeling. Probably no man ever lived more free from the charge of being a prier into other persons' affairs, or a tattler of their failings. He did not appear to have a sense to discern the private frailties or follies of men. His lips were never known to circulate scandal or gossip. During his long ministry I do not believe that he has ever been even suspected of widening a breach by tale-bearing, of raising a laugh at another's expense, or of uttering a syllable to the disparagement of a single member of the community. All the notices he took, and all the circumstances he related in which other men were concerned, were only such as could be made to point a general moral, and illustrate a principle of human nature without affecting any individual injuriously. What I have now said will commend itself to his friends as a true and accurate feature of his character, and it strikingly illustrates his judgment and prudence, the integrity of his mind, the tenderness of his feelings, and his strong sense of justice towards all men.

His passion for knowledge, receiving a particularly strong bias from the manual occupation to which he served an apprenticeship, inclined him, with peculiar interest, to the pursuit and cultivation of the several branches of experimental natural philosophy. On the 10th of November, 1783, just four years from the day of his ordination, when 32 years of age, he communicated to the scientific world, his improved construction of the AIR PUMP. His letter, giving the first account of it, addressed to President Willard, of Harvard College, may be seen in the first volume of the Memoirs of the American Academy. The present generation can form no conception of the interest awakened by this admirable invention, not only in this country, but throughout Europe. His name was at once enrolled among the benefactors and ornaments of modern science, and on that roll it will remain inscribed until science itself shall be no more. The philosophical journals of the day emulated each other in praising the scientific research and the profoundness of reasoning displayed in the construction. The American philosopher was allowed to have surpassed all former attempts in the same department. His name is recorded, by an eminent writer, in connection with that of the famous Boyle, among 'those who have improved the insruments of science and of whose labors we are now reaping the benefit.' The machine is still called, by way of distinction, 'the American Air Pump,' and its figure was selected to represent a constellation in the heavens, and imprinted upon celestial globes.

His reputation was thus established among the first philosophers and mechanicians of his age. He received the honorary degree of Doctor of Laws from the very respectable College at Providence, and was admitted to the several learned and philosophical societies of the country.

It would not be expected of me to enumerate in detail the various improvements made by Dr Prince in philosophical instruments. He introduced some of great importance into the microscope, and contrived an alteration in the kaleidoscope, by which a world of wonders, the brilliancy and glory of which transcends all that the eye of man ever contemplated, or his imagination conceived, was revealed to view as existing in the darkest and roughest metal, and rocks beneath our feet. His last work of the kind was a stand for a telescope. This was a great desideratum in science. As telescopes must be so made as to revolve in every direction, horizontally and perpendicularly, it had always before been supposed necessary to support them on a point, upon which it was found impossible to prevent a greater or less vibration, thus introducing uncertainty, to some extent, into the observations of astronomers. Dr Prince contrived a stand, on which the telescope rests in a solid bed, with perfect firmness, and at the same time is moveable in every direction and by the slightest touch of the finger. The following is the conclusion of the description given by him of this ingenious structure, as published by the American Academy: 'I made the brass work myself, and finished it on my birth day,—80 years old.'

It is extremely difficult, if not impossible, to do justice to Dr Prince's claims upon the gratitude of the scientific world. His modesty and indifference to fame were so real and sincere that it never occurred to him to take pains to appropriate to himself the improvements and discoveries he had made.

Fortunately for the cause of science, his whole philosophical and literary correspondence has been preserved. All his own letters, and many of them are very elaborate and minute, containing full discussions, and, frequently, drawings executed by the pen, were carefully copied out into manuscript volumes. These manuscript volumes are the monuments of his genius, and the only record of his contributions to the cause of science. It was his custom, when he had made an improvement in the construction and use of a philosophical instrument, instead of publishing it to the world, to communicate a full description of it, by private letter, to the principal instrument makers in London. During his whole life, down to March 19th, 1836, the date of his last letter to Samuel Jones, of London, he has, in this manner, been promoting the interests of science, while his agency, to a very great extent, has been unknown to the public.

A long letter, occupying ten closely written pages, is found under the date of Nov. 3d, 1792, addressed to George Adams, of London, and containing a full description of an improved construction of the Lucernal microscope. On the 3d of July, 1795, he wrote another letter to Mr Adams, describing still further improvements in the same instrument. Without making any public acknowledgment of his obligations to Dr Prince, Mr Adams proceeded to construct Lucernal microscopes upon the plan suggested by him. Shortly after the death of Mr Adams, which occurred in the latter part of 1795, an article appeared in the Gentleman's Magazine, signed by John Hill, a distinguished cultivator of science, in which the importance of these improvements was shown at large, and illustrated by a plate. The writer stated that he had procured his instrument from Mr Adams a short time before his death, and that Adams intimated to him, at the time, that he had been indebted for some important suggestions in its construction, to 'a clergyman.' The purpose of Mr Hill's communication seemed to be, in part to make known the improvement, and in part to draw out the clergyman who had invented it. Dr Prince's attention was directed to Mr Hill's publication by his London correspondent, but I do not find that he answered the inquiry, at the time, or took any steps to secure the credit, with the readers of the Gentleman's Magazine, of the beautiful and truly ingenious construction which had attracted so much curiosity and admiration. He, probably, preferred to let the subject drop, rather than keep it before the public to the disadvantage of the memory of his friend.

After the death of Mr Adams, his successor in business, Mr Wm. Jones, sought Dr Prince's correspondence in language of which the following is a specimen, extracted from a letter, dated London, Feb. 18, 1797:

'A correspondence with you, sir, will be as flattering to me as it is desirable. I have long heard of your knowledge and expertness in science, and shall be happy to receive any communications that have resulted from your study and experience.'

In a letter, dated July 3d, 1797, Mr Jones repeats his solicitations, as follows: 'Your celebrity as a philosopher is not a little known in this country. Mr Jefferson, many years ago, mentioned your name to me, and showed me the description of your air pump. A correspondence with you respecting science and instruments, will be highly gratifying to me, and what small leisure an unremitting attention to business will permit, I shall be happy to snatch occasionally for your information.'

The correspondence, thus commenced with this enlightened and philosophical mechanician, was continued with him, and after his death, with his brother, without intermission, to the close of Dr Prince's life, and became the foundation of a sincere and most interesting friendship. It is indeed delightful to witness the genial influence of scientific pursuits upon the affections, binding together the hearts of those between whose persons an ocean had always rolled.

The letters of Messrs William and Samuel Jones are full of expressions of admiration and gratitude towards Dr Prince. In one of them, dated March 3, 1798, Mr Jones says, 'It is to you that the Air Pump and Lucernal owe their present state of perfection and improvement.' In another, dated September 29, 1798, he says, 'In all respects I think you have made the Lucernal as complete and as simple as it can be made.' Under the date of March 4, 1798, Mr Jones acknowledges the adoption of Dr Prince's 'very useful and ingenious emendations' in the construction of the 'astronomical lanthern machinery.'

Thus a constant intercommunication of friendly offices was kept up for nearly forty years. The correspondence is creditable to the Messrs Jones in every point of view. On the part of Dr Prince, it contains a body of instruction such as can no where else be found, and would be regarded as an invaluable directory, by all whose business or whose pleasure it is to make use of the instruments of science.

Dr Prince was eminently learned in almost every department of Natural Philosophy. And what he knew it was his great delight to communicate. His visiters were introduced, through his admirable apparatus and specimens, to all the wonders of Astronomy, Optics, Pneumatics, Botany, Mineralogy, Chemistry, and Entomology. Indeed there is nothing beautiful, brilliant, dazzling, or rich, in any department of the outward world, and which the ingenuity and skill of man has yet been able to explore, which he did not spread out before them. And all was illustrated, explained, and set forth, with a facility, a clearness, a sprightliness of manner, which never failed to charm the admiring listener. As an experimental lecturer and operator, in his own parlor and surrounded by his private friends, he was never surpassed by any public professor of science. The delightful amenity and simplicity of his manners and spirit were in admirable harmony with the genius of science itself, and he never explored the glorious mysteries and glittering recesses of nature, without discerning, and causing all others to discern and adore, traces of the power and wisdom of its Author. Wherever he walked with science there he walked with God. Whenever he led another into the hidden halls of nature's temple, he taught him to pay glad and admiring homage to the enshrined divinity.

Dr Prince brought his scientific skill and learning to contribute to the diffusion of useful instruction and refined entertainment in a great variety of ingenious methods. He was as much interested in man, as in nature. His knowledge of the history and usages of nations was very extensive. All the arts of civilized and social life had engaged his study. In architecture, painting, and the fine arts generally, his taste was highly cultivated. His collection of engravings and specimens was very extensive and curious. By means of optical instruments he was enabled to make a most satisfactory display of all these treasures of knowledge. In the course of a winter's evening, his delighted visiter, sitting all the while quietly in his chair, was enabled to inspect the temples and the structures of ancient and of modern Rome, to explore the ruins of the old world, to traverse the streets of London, Paris, St. Petersburgh, to visit the villas of Italy, and noblemen's seats in England, to watch the successive aspects of an eruption of Ætna or Vesuvius, and literally to survey the whole earth and the glories of it.

Thus did our venerable philosopher make science contribute to his own happiness and improvement, and to the happiness and improvement of his friends and acquaintances.

MISCELLANEOUS.

GENERAL HOUSTON.

The following brief sketch of the life of Gen. Houston, the commander of the Texan army, is extracted frem the Philadelphia Enquirer.—It will be seen that his life has been an eventful one. Gen. Houston is now about 45 years of age:—

'The first time that I ever saw Houston, was, I think, in the year 1820. As I was standing at the corner of College-street, Nashville, Tennessee, with a friend, a fine looking man dashed by us and I was induced to inquire his name.

That sir, said my friend, is Major Houston, a young man of great promise—who is rapidly rising in public favor. He is brave, and fought gallantly with Gen. Jackson, and in the lapse of a few years will be Governor of Tennessee.

I learned that Major Houston was originally a carpenter, but soon quitted the profession, and commenced the study of law, politics and arms. To the latter science he was most enthusiastically devoted: but as war was now at an end, he confined himself to politics and law. Soon after, he was elected to Congress, and as a member of the House of Representatives, held a commanding position. His popularity was steady and rapid in the increase, and the year 1828 found him Governor of the State of Tennessee. In the wars of 1816—17, with the Seminoles and Creeks, he distinguished himself as a gallant soldier: and at the celebrated battle of the Horse Shoe, he was badly wounded in the arm, which disabled him. In 1821, having in debate, animadverted with severity on the removal of Mr Curry from the Post Office at Nashville, and the appointment of J. P. Irwin a near relative of Mr Clay, he was challenged by that gentleman to mortal combat. The parties met in Kentucky—Irwin was shot and badly wounded; and though no exceptions were taken to the mode in which Houston conducted himself on the occasion, an indictment was obtained against him, for political effect, as he alleged, as he was at that time a candidate for the office of Governor of Tennessee.

On the 20th of February, 1828, whilst holding the office of Chief Magistrate of Tennessee he challenged Chapman Johnson, of Virginia, to the field, and the invitation was declined. At the Virginia convention of that year, Mr Johnson reported an address to the people of Virginia, recommending the re-election of Mr Clay, and in that address, those who had participated in the battle of the Horse Shoe, as Governor Houston understood it, were treated with great severity. As one of the actors in that battle, Gen. Houston demanded redress from Mr Johnson; in reply to which, that gentleman replied that the address was the production of a Convention of two hundred, and he could not consider himself personally responsible for the acts of that body.

On the 10th day of April, 1828, Governor Houston formally resigned the office of Governor of Tennessee, and adjured the state. Assuming the garb of an Indian, he departed for the remote scenes of Arkansas, and resolved to spend his days in perpetual exile. His letter of resignation to Mr Speaker Call, is one of the most beautiful productions of the kind now in existence. At the time he resigned the robes of office, he had but just been married to a beautiful woman, one of the most respectable ladies of Tennessee. They had not been married but a few days, or weeks at least, before the lady repudiated her allegiance to her lord, and claimed the protection of her parents. The causes that led to the separation have never been unraveled to the world, and in all probability will perish with the wife and husband. Popular clamor and suspicion were warmly excited against Houston, and to avoid public opinion, as he himself said, he became an exile in Arkansas. Many allege that he was compelled, such was the excitement against him, to abandon Tennessee. After having spent a year or two in Arkansas, he became engaged in some army contracts, which once more introduced him to the walks of civilized life. In consequence of the contracts, he was charged with fraud and peculation by Mr Wm. Stansbury, a member of Congress from Ohio. As soon as they reached the ears of Houston, he made his appearance in Washington, and taking the law into his own hands, flogged Stansbury in Pennsylvania Avenue. For this breach of 'the privilege' he was arrested, and reprimanded at the bar of the House, and another shade of darkness was added to his character. Although few could justify the course of Houston, fewer pitied poor Stansbury. He had most justly merited all he received; but for all this, from the moment of the outrage until the commencement of the Texan war, Houston was looked upon by the American people as a base and lost man. In 1833 he commenced the practice of law in Natchez; but soon abandoned that place for Texas. It is most probable that he had in view the conquest of that country, the moment he entered it. The rest need not be told.'

[From the Hingham Gazzette.]

KILLING DOMESTIC BIRDS.

O that parents and instructors would teach their children to distinguish between things that differ. On a cherry-tree near my house two robins have built their nest. I can toss a pebble into their nest, (if I had so cruel a disposition) it is so near my chamber windows. At earliest dawn these friendly birds join in their matin melody, with the rest of the tuneful tribes, and the welkin is vocal with this amicable strife of sweet song. Not to heed *such* music, one must truly have a soul such as Shakespeare describes. These two robins have had four eggs, and yesterday they began to hatch; and now they have four promising children. I say *they*. Here comes my lament. Within two days the father-bird is missing. The mother-bird, who, at this interesting and to them all-important crisis, is fed by her mate as she sits on her nest, is obliged in sadness to leave her young exposed to sun or rain, and go in quest of food for herself and them. She looks for her friendly helper, her chosen partner, but he comes not. She calls several times a day for him, but he comes not. Why? He has fallen by the shot of some thoughtless boy! Within a few days probably this widowed mother, when she is out on her errand of providing love, will also fall a victim in the same way. What, then, shall I do with the four helpless, mourning unfleged young ones? I shall feed them as well as I know how; but with all my best care, they will most probably die.

I truly wish that boys could be made to understand the difference between *domestic* and *wild* birds. Those birds, such as the ducks, teal, plover, pigeons, woodcocks, quails, &c. which never come near our dwellings, never give us a morning or evening song, never show any desire to make acquaintance with us, live among us or be sociable; *such* birds may be hunted and eaten; but to kill the friendly, domestic robin, or sparrow, or goldfinch, which comes, in confidence and in love, to dwell at our doors and fly about our gardens all summer and to regale us every hour with lively music, I say to kill *one of these birds*, seems to me like striking a neighbor over the head with a deadly cane when he had come in kindness to spend a social evening with us. I do beg boys, one and all, to consider how much pain they inflict on some *human* beings when they kill a robin. Spare them to us, I beseech you. A LOVER OF BIRDS.

July 6th.

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO, have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Nouns, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First*.

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

"This book forms an easy and popular introduction to the study of Botany."

PETER PARLEY'S ARITHMETIC. *Peter Parley's Method of Teaching Arithmetic to Children.* This work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortune to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added, as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15000 copies were sold. Copies furnished for examination by the Publisher.

PARLEY'S HISTORIES.

1. *The First Book of History,* or History on the Basis of Geography (comprehending the countries of the Western Hemisphere,) with sixty engravings, from original designs, and sixteen maps of the different sections of the U. States and the various countries of the Western Hemisphere, executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

"*The First Book of History, &c.*—This is truly an excellent work. The plan we think is new, and the execution good. It is geography and history combined; this union will be found to double the value of both."—*Vermont Chronicle.*

"This is decidedly the best historical work for children we have ever met with. It is filled with *ideas* instead of dates. Let every child study this book three months *in his own way*, and he will have a better knowledge of the history and geography of his country than is often acquired by spending three years in the senseless operation of committing to memory page after page of the tiresome treatises in common use."—*Brandon Telegraph.*

2. *The Second Book of History;* (comprehending the countries of the Eastern Hemisphere,) with many engravings, and sixteen maps with steel plates, of the different countries. By the author of Parley's First Book of History.

Probably there never has been a work of the kind received with so much favor and so quickly and extensively adopted in this country as Parley's First Book of History. This is written in the same attractive and entertaining manner, and where they are used, the study of History will become a pleasure rather than a task, as it has always heretofore been.

Published by CHAS. J. HENDEE, (successor to Carter, Hendee & Co.) and for sale by the Booksellers and Traders throughout the United States.

tf 7a

THE YOUNG FLORIST, or Conversations on the Culture of Flowers and on Natural History, with numerous engravings, from original designs. By Joseph Buck, Superintendent of the Horticultural Garden, Lancaster, Mass.

☞This work consists of dialogues, between Cultivators, the Scenes of which are laid in the garden and the fields, so as to impart reality and animation to their inquiries; it comprises the most practical directions on the culture of flowers, with which the author has endeavored to intermingle a taste for Natural History, by introducing many facts relative to insects, &c. that naturally suggest themselves in the culture of a Garden. For sale by RUSSEL, SHATTUCK & Co. j 11

REV. MR LORRAINE'S FAITH EXAMINED.

THIS day published and for sale by JAMES MUNROE & Co Boston Bookstore 134 Washington st. The Rev. Mr Lorraine's Faith Examined and Changed by the Author of the 'Sunday School Teacher's Funeral.' m 28

BULWER'S WORKS, 7th Vol. containing Devereux. Just received by JAMES MUNROE & CO. and for sale at Boston Bookstore 134 Washington St. j 25

BLAKE'S NEW SCHOOL GEOGRAPHY *for Summer Schools*

☞Price reduced to $6.00 per dozen.

NEW AMERICAN UNIVERSAL GEOGRAPHY, for Schools and Academies, on the Principles of Analysis and Comparison; illustrated with thirty two Copperplate and Stereotype Maps, besides numerous Engravings, Tables, and Diagrams. By Rev. J. L. BLAKE, A. M.

The plan of this work contains some very important peculiarities, which meet the eye at the first glance—so apparent that they need only be seen in order to be appreciated. From an examination of the sheets before the book was bound, orders were received for about 4000 copies.

The form is imperial octavo, having twelve copperplate colored Maps *done up with the text.* It is also illustrated enriched by Diagrams, Statistical Tables and a large number stereotype Maps for the more important parts of Geography.

It will be seen, from an examination of Blake's New Geography, that it contains three or four times as much matter as several of the School Geographies designed to hold a corresponding rank, now extensively in use, while at the same time the price is one third less. The pages are not only large, but are filled with closely-printed columns, instead of being nearly half blank. Should the New American Universal Geography be introduced into schools, where scholars will be unable to go through the whole of it, the extra portions contained in it, as will be readily perceived, can be passed over, without any interruption in studying what is common to all School Geographies. The Historical Sketches, and the description of cities and towns, make these extra portions of the volume, which are so arranged in separate divisions as to have no perplexing connection with the other parts of it.

Among the recommendations which have been given are the following:—

TO THE REV. J. L. BLAKE.

Sir,—Having received and examined, with some attention, a copy of your 'American Universal Geography,' I have no hesitation in giving it the preference to other works intended for School Geographies, and for the following reasons, viz.: Your Geography contains the copperplate Maps in the same volume with the text, it embraces matter far greater in quantity, and in my opinion suuperior in quality; it unites History with Geography as History and Geography should be united; and, finally, its value is much enhanced by the Stereotype Maps.

Yours, truly, B CUSHMAN,
Preceptor Portland Academy.

Extract of a Letter from the Literary Fraternity of Waterville College

From a cursory examination, we feel no hesitation in expressing our decided approbation of Blake's New American School Geography. The form of the volume being such as to admit the insertion of the Maps, together with the minuteness of detail presented by the author, we think, gives the work a decided superiority over those of the kind now in use.

The general plan and execution of the work we cheerfully approve.

In behalf of the Prudential Committe of the Literary Fraternity of Waterville College,
R. GIDINGS, *Chairman.*

By a new arrangment made in the manufacture of the above, we are enabled to sell the Book at the above low price, which brings it lower than any School Geography in the the market · and it is happily adapted by its style and arrrngment to take the medium between the very small geographies in use for small children, and those of a more elaborate character. New edition this day published by, RUSSELL, SHATTUCK &co.

NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.

Brougham's Natural Theology
Complete Works of Joanna Baillie
Christian Florist
Bibliotheque Francaise
Coleridge's study of the Greek Classics
Fielding's complete Works, 2 vols
Jacobs on the Precious Metals
Irving's Life of Columbus, 3 vols
La Martine's Pilgrimage to the Holy Land
Madden's Travels in the West Indies
M'Intosh's History of England
Moore's History of Ireland
Catechism of Phrenology
Poetry of Life by Mrs Stickney
Randolph's (John) Letters to his Nephew
Young Wife's Book
Young's Mathematics, (the complete series) viz.
Trigonometry, Geometry, Mechanics, Calculus &c.
Abercrombie on the Stomach
Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
Broussais' Phlegmasia
Broussais' Pathology
Chitty's Medical Jurisprudence
Coxe's Medical Dispensatory
Coster's Medical Practice
Collin's Anatomy
Dewees' on Children
Dewees' on Females
Dewees' Medical Practice
Dunglison on Hygiene
De la Beche's Geology
Ellis' Medical Formulary
Farrady's Manipulations
Gibson's Surgery
Larry's Military Surgery
Ryan's Medical Jurisprudence
Syme's Surgery
Tweedie on Fevers
Thompson on Inflammation
Williams on the Lungs
Aiken's Charles I.
Bolmar's French Series of Elementary Works, viz.
his Fables, Phrases, Telemachus, and Genders,
Butler's Ancient Atlas
Butler's Ancient Geography
Bridgewater Treatises, 5 vols.
Brewster's Optics
Cuvier's Animal Kingdom, 4 vols
Cuvier on the Globes
Carey on Wages
Cabot's Memoirs
Irving's Indian Sketches and Conquest of Florida
Keble's Christian Year
Evans' Millwright's Guide
Three Years in the Pacific
Wood on Rail Roads,
Miss Sedgwick's Tales &c. &c.

For sale, wholesale and retail, at moderate prices, and to the Trade at the Publisher's prices, by
ap 16 RUSSELL, SHATTUCK & Co.

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis' Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

TRACTS OF THE A. U. A.

JUST published and for sale at 147 Washington street, Number 106 of the Tracts of the A. U. A. entitled 'The christian doctrine of Retribution,' by George R. Noyes.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 151 Washington Street, Boston.
SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars,* payable in six months or *Two Dollars and Fifty Cents,* if paid in advance

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.